

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. XLIX, No. 3
WHOLE No. 1230

April 22, 1933

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

EDITORIALS—Note and Comment.....	49-53
TOPICS OF INTEREST: "Alleluia" Returns, By Francis P. LeBuffe, S.J.—A Darwinist's State of Mind, By G. C. Heseltine—German Catholic Social Action, By Joseph T. Durkin, S.J.—Behind the Banking Problem, By Gerhard Hirschfeld.....	54-60
SOCIOLOGY: My Wees Are Not Neek, By John Wiltbye	61-62
EDUCATION: Teaching Religion at College, By R. Bakewell Morrison, S.J.....	62-63
WITH SCRIP AND STAFF, By The Pilgrim.....	63-64
POETRY: Shadow-Chaser—The Mother's Vision	58; 64
LITERATURE: A Birthday for Agnes Repplier, By Edythe Helen Browne.....	65-66
BOOK REVIEWS, 66-68.....	COMMUNICATIONS, 69
	CHRONICLE 70-72

The Old South and the New

THE expected happened when the Decatur jury brought in a verdict of guilty in the first of the Scottsboro cases. In its theme, in the accuser, in the attitude of the local population, and, most of all, in the open animus of at least one of the prosecutors, the whole story is revolting. The original charge, and the specified charge in the case closed last week, alleged a crime against an individual and the State. The real charge, the sole charge now at issue, is urged by the defense, and a crime is alleged against the sovereign majesty of the State, perpetrated by its representatives in dealing with a parcel of ignorant Negroes. That is now the true issue, and the only issue.

Yet out of the sordidness of the stuffy courtroom at Decatur, there emerges the figure of a country judge clad not in ermine, but in that austere love of justice which the ermine but faintly typifies. "I have done what I thought to be right," said Judge Horton to the jury, "no matter what the cost to myself." The remark is revealing, when it is remembered that not all his rulings were acceptable to his neighbors.

Indeed, his remarks seem to have been disregarded by the very jury which he addressed. Judge Horton's charge was admirable. It pointed to an acquittal, but in three ballots the jury brought in a verdict which carried the penalty of death. "The South is my home, my native land," said Judge Horton, referring, as was inevitable, to the race and religious bigotry that was nowhere more in evidence than at the table of the prosecutor before him, "and so I want to see righteousness done here, and justice done, and the name of the South upheld. Whatever we say, and whatever we do, it is for justice and right, that they may prevail." Had the prosecution worked in

that spirit from the beginning, there would have been no Scottsboro case, and no appeal to the Supreme Court.

Another appeal is certain, unless the Governor grants a pardon, which is unlikely. It is to be hoped that, in the event of another trial, ordered by the Supreme Court of the United States, the State of Alabama will protect its dignity by excluding from its courts men of the type and spirit of the county solicitor, Wade Wright. "You can't come down here and buy Alabama justice with Jew money from New York," said this prosecutor, and although Judge Horton later directed the jury to disregard the shameful statement, the injury had been done. Nor was the tone of the chief prosecutor, the Attorney General of the State, on a much higher plane. "If you acquit this Negro, give him a supper, and send him to New York City," said Mr. Knight, addressing the jury. "There let Dr. Harry Fosdick dress him up in a high hat and morning coat, gray striped trousers, and spats."

In such language were the jury invited to convict a man, whose defenders came from New York. Thus were they invited to see a figure of fun in a shambling field darkey, garbed in fashionable attire; and to put him to death, influenced by the fact that the defendant's chief counsel was a Jew from New York, paid for by "Jew" money, although, as the prosecutor knew, this Jew from New York was serving without compensation. In other words, into a court, wherein true men have trembled to think that they sat on the bench, as the visible manifestation of the justice and mercy of the most high God, was brought the appallingly vile and hateful spirit of the Klan. One may well ask, when representatives of the State so demean themselves, whether a fair trial for these Negroes will ever be possible in Alabama.

Yet let no man of the North conclude that in the shame of these men he sees the Old South, the South of

1861, or the true South of today. For that let him turn to Judge Horton's moving plea:

We are a white race and a Negro race here together; we live together, and our interests are together. The world at this time and in many lands is showing intolerance and hate. It seems sometimes that love has almost deserted the human bosom. But it is only for a time, gentlemen, because it is the great things of life, it is God's great principles, it is matters of eternal right alone that live. Wrong dies, and truth lives forever. Let us have faith in that.

There speaks the Old South at her best, and the South too of today, who is loved by children worthy of her, and of her great traditions of righteousness and truth.

The Thirty-Hour Work Week

WHEN in the course of the debate on the Black bill, Senator Reed, of Pennsylvania, gravely announced that we never get ourselves out of a rut by "loafing," but only by working harder, he stated a truth from which not even Macaulay's schoolboy would dissent. The sole defect of the statement, as applied to our 12,000,000 unemployed, is that these have nothing to work at. But he might well have criticized it on other grounds. No doubt, in providing a thirty-hour week for certain industries engaged in inter-State commerce, the bill is an effort to reduce unemployment, but in our judgment it is an effort that will fail, and that deserves to fail. It is only another form of the "share-the-work" plan, and probably an unconstitutional form at that.

More than a decade ago, the Supreme Court rejected the act which prohibited the transportation in inter-State commerce of commodities made in factories which employed children. It was held that the employment of children in gainful occupations was a matter to be regulated or banned by the several States, and that Congress could not destroy this authority through a stretched interpretation of the commerce clause of the Constitution. It is true that much water and many floods have swept away all sorts of constitutional dykes and levees since that time; but the presumption is that the Supreme Court will hold to its earlier decision.

The authority of Congress to forbid the States to erect tariff or other legislative barriers against inter-State commerce, or to forbid the transportation between States of harmful or deleterious articles, is undoubted. But it does not follow that Congress may properly use the inter-State commerce clause to obtain indirectly what it is forbidden to seek directly. That view has no standing, except with those who argue that the right to local self-government must yield to the prior rights of a majority in Congress. Unfortunately, that view is appallingly common among our politicians.

In the next place, the scheme to be established by the Black bill is open to all the objections urged against the "share-the-work" plan, and since the scheme would be enforced by Federal statute, the objections are intensified. Neither labor nor the community gains when wages are cut, and without wage cutting the "share-the-work" plan has no meaning.

Some factories would be able to keep up their present

output with five six-hour working days per week. In these cases, since the factories would not be affected by the Black bill, unemployment would remain at its present level. Other factories, however, would be obliged to take on additional workers. That would at once raise the question of the price of production, the chief factor of which is the cost of labor. In these times, can it be supposed that the wage rate for fifty workers will be kept unchanged, when at least seventy-five workers will be required to do the work of fifty? The majority, it is practically certain, will divide the labor cost of fifty workers among the seventy-five. If so, the Black bill, for all the good intentions of its proponents, will be nothing but a bill to enforce wage-cutting by Federal authority.

As the Speaker of the House said, in declining to bring the bill out for immediate consideration, "this measure has too much dynamite in it." As it stands, it means wage-cutting. If wage-cutting is forbidden, the result will be bankruptcy for thousands of concerns. In neither case, will labor or the public be benefited.

Recognizing Russia

IT has been left to Paul D. Cravath to propose the prize argument, a very Achilles among them all, in favor of the recognition by the United States of the Soviet Republics. That Mr. Cravath sets a high value on the argument is evident from the fact that he deems it "the strongest argument in favor of recognition." In brief, it follows these lines: there are many American engineers in Russia who may be arrested "or otherwise pursued by the Soviet Government." In that sad eventuality, "there would be no effective way by which the United States could protect them against injustice at the hands of the Soviet authorities." Mr. Cravath does not indicate the precise manner in which an Ambassador to Russia could protect these men. If he could do this, he would doubtless receive the thanks of the British Government which is now involved in a difficulty of that precise nature. Let Mr. Cravath not keep this wisdom locked in his bosom, but forthwith share it with the proper authorities.

All that an American Ambassador in Russia could do would be to file his protest with the Foreign Office. In view of the constitution of the Soviets at present, and as it will always be, as long as it holds to its anti-social and anti-religious principles, the protest would be disregarded, and the alleged Soviet courts would then proceed to register their decision without reference to this foreign intrusion. Recognition having been granted, why should the Soviets make even a show of placating the United States? As Thomas F. Daly observes, in a letter to the *New York Times*, American citizens in Russia are better off without recognition, since as soon as recognition is granted, the Soviets are in the habit of alleging "rights which are not consistent with long-standing international standards of morality and justice." Mr. Cravath's argument, as far as it is pertinent at all, merely proves that to avoid friction, recognition should be withheld.

Proponents of recognition for the Soviets persistently

refuse to meet the argument urged against that course on moral grounds. In that course, they are wise, but not straightforward. Russia today stands for the destruction of religion, of natural and civic rights, and of all that is cherished by the Christian world as the only basis of civilization. Let it be conceded, but by no means granted, that in assuming this position, the Soviets are within their rights. It does not follow that the civilized world should, or may, affirm the legitimacy of this position by the act of political recognition, even though that act might "stimulate trade." There are things more precious than trade, and one of them is decency.

Diminishing Tax Returns

CONGRESS thought it did a wise thing last year when it raised letter postage from two to three cents. Experts agreed that the plan would certainly bring in added millions to the Government, and now, like many experts, they are wise after the event. The plan worked, but it worked backward. Business houses that ordinarily mailed thousands of notices monthly, thereafter mailed hundreds, and often mailed these in open envelopes. Aiming at three cents, the Government did not even get the old rate of two.

There is a lesson in that experience which Congress and our State legislatures will do well to heed. Amateurs may believe that the higher the tax the higher will the income be, but Congress should be above that folly. The scheme simply does not work out that way. When the tax becomes too high, the consumer declines to buy, and then factories begin to close, and banks to fail. Thousands of automobiles are now jacked up in garages, because States and cities advanced the cost of the license. The old cost might have been met but because the State insisted on an extra dollar or two, it gets nothing, and the local shops get nothing for gasoline, accessories, and repairs.

At the present moment, States and cities are vying with one another to put a high tax on beer. The Federal Government has the first cut, and it is heavy. After Washington finishes, State, county, and city, add to the tax, either directly, or through licenses to manufacture or sell. Thus it is quite possible to blanket the industry with four taxes and licenses to manufacture, and with at least three, to sell, the result being that it is also quite possible to make the price of beer so high that the nation will go back to its home brew, or to bootleg whiskey. The most important aspect of the expected tax return on beer is the cost to the ultimate consumer. If that price is not within his means, the whole structure falls down, and the Government gets only a tithe or nothing at all. Beer at ten cents for a small glass will sell only as a novelty.

The Federal Government has invaded fields that were unknown twenty years ago, and the States have followed that exalted example. Where the citizen formerly paid two taxes, State and city, he may now be compelled to pay three, or even four. Farms are being sold for taxes all over the country, and in the cities thousands find them-

selves homeless because of inability to pay taxes and special assessments. These unfortunates have no doubt whatever that the power to tax is the power to destroy.

The moral of this practical lesson in taxation is that the Government can balance its budget only by cutting its expenditures. Since the Federal Government has for years been engaged in the pleasant occupation of creating bureaus whose chief merit was to supply the party leaders with jobs for their followers, retrenchment must assume the nature of a major operation. The operation will necessarily deprive thousands of work at a time when unemployment is a fearful burden to the whole country, but there is no alternative. We have danced, and we must pay the piper.

As They Say in the Senate

PARLIAMENTS, our own not excepted, have fallen upon evil days. Once upon a time, these bodies were in high favor, since they stood between the people and absolute rule, and as such they were jealously vindicated.

To what extent this new attitude toward parliaments is due to the general unrest here and abroad, and to what extent it reflects a notable want of energy and ability in these bodies, is properly a matter for debate. The late Henry Jones Ford, of Princeton, once said that in wisdom and patriotism our War-time Senate was equal to the Senate in the days of Clay and Webster. What he meant is clear, but it was not a compliment, if the revelations of later historians of that body have any solid foundation in fact. Bryce was at pains to give a number of reasons why we Americans must always choose some man of mediocre ability as President. His opinion of Congress could not be concealed, even by his careful choice of courteous terms in referring to that body. Probably it has not risen in ability since Bryce first wrote. Of recent years, at any rate, the rare occasions on which Congress has merited praise have coincided with those occasions on which it yielded to popular clamor, or to pressure exerted by a strong President.

Some years ago, a school was founded in Washington for new members of Congress. Its chief purpose seems to be to teach these gentlemen the rules of the House and Senate. A recent debate indicates that courses on the Constitution would also be useful. "The Constitution provides that Congress shall create a Supreme Court," a venerable Senator stated in the debate referred to; and he went on to say that the day might come when Congress, holding the Court to be too much out of touch with the times, would "make itself part of the Court." No Senator contradicted the statement.

Silence here may mean assent, or it may mean that the floor was deserted. But within the last two decades Congress has on more than one occasion acted on an ignorance of the purposes of the Constitution, of a piece with the ignorance implied in the statement that the Supreme Court was created by Congress. Perhaps that is one reason why parliaments, particularly our own, are no longer in high favor.

Note and Comment

Economic Planning

IN his message on the Tennessee Valley project President Roosevelt gave what is to date the clearest statement of his economic philosophy. "This power development of War days," he said, "leads logically to national planning for a complete river watershed involving many States and the future lives and welfare of millions." Hence he would set up a Tennessee River Authority, like the Port Authority of New York and New Jersey, with the powers of Government, especially in the matter of eminent domain, yet with the "flexibility and initiative of a private enterprise." The idea behind this is that private enterprise, subject to the laws enforcing unlimited competition, would be unable, in a project affecting the public interest to so great an extent, to consider the common good. The work to be done includes, besides development of power, "flood control, soil erosion, afforestation, elimination of marginal lands, distribution and diversification of industry." It is evident that the President looks on this scheme as an experimental field for economic planning. "It is time to extend planning to a wider field. . . . If we are successful here, we can march on, step by step, in a like development of other great national territorial units within our borders." The sweep of the idea makes one gasp. Pope Pius XI has said: "Certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." It is obvious that the President has no intention of going so far as this in the Tennessee Valley, but his idea of using the public authority to guide and foster private industry will be watched with interest.

Peace in Europe?

LETTERS and newspapers from Europe only intensify alarm at the feeling existing a month ago in Europe that war was only at a matter of two months' distance. England had given the greatest encouragement to Germany's drive for a new partition of Poland by reabsorbing the Polish province which is called, for propaganda purposes, the "Polish Corridor," but which in reality is the Polish province of Pomorze, called in Latin *Pomerania*. Then Hitler came on the scene, and what was probably only a diplomatic counter-weight against France came perilously close to a reality. So Premier MacDonald went to Rome, presumably to have Mussolini use his influence with Germany. Mussolini countered with a new proposition: let us, he said, Great Britain, Germany, France, and Italy, unite for a common purpose, the preservation of peace, and let us frankly face the prospect of revising the peace treaties, so as to lessen the chances of frontier explosions that may lead to war. You have your choice; do this, or you will drift into war. Though France, listening to her allies, the Little Entente,

took alarm, the tension was broken and war seemed a little further away. It is probable that Mussolini is right, and France has recently shown a more compliant attitude. It is interesting to note, as this is written, that two German statesmen are conferring with the Pope, as well as with Mussolini. The papers state that His Holiness is discussing the position of Catholics under Hitler. And no doubt he is. It is more than likely that he is also, and maybe principally, urging conciliation between nations, and, perhaps, a common front against the common enemy, Russia, whose enormous armaments, coupled with its often declared purpose of world revolution, have done more than anything else to keep Europe an armed camp.

Workmen as Ambassadors

ANNOUNCEMENT has been made by the *Universe*, the Catholic newspaper of London, of "the most ambitious appeal the paper has ever sponsored." The appeal is for a plan that is as simple as it is unique, that is as charitable as it is ambitious. The *Universe* asks its readers to contribute the sum of £4,000. It seeks contributions particularly from those generous friends who would like to make a pilgrimage to Rome for the Holy Year, but are unable to do so because of lack of health or of leisure. Also, from those who have some funds available, but not sufficient to defray their own expenses to Rome. The donations thus received would be applied to cover the expenses of a party of unemployed workingmen who would be sent to Rome as ambassadors from the Catholic people of England to His Holiness. The ambassadors are to be chosen from all sections of England. They are to be workingmen in the strictest sense of the word, and in a most authentic sense, they must be unemployed, not voluntarily so but by the force of circumstances. "Men whose lot is hardest," the announcement states, "will stand the best chance of acceptance" as ambassadors. "It is proposed to give these men who have suffered privation, whose lives are one round of anxiety and whose outlook is desperate, the privilege of representing all our readers who may themselves be unable to go to Rome." Such a project as this, though some English may call it a "stunt," has much in it that deserves commendation. The Holy Father will most assuredly welcome the lowly and the humble, the poor and the depressed, as Christ, our Master, always greeted them, with love.

Hellebore For Elks

MIGHT not a mild diet of hellebore, such as the Pilgrim recommends in this issue, benefit the gentleman who wrote a story, entitled "The Dumbbell of Brookfield," in the *Elks Magazine* for March, 1933? A correspondent sent it in, and rightly asks: "What's wrong with this picture?" About everything seems wrong. It tells of the dire misfortunes of a Protestant groom, or dog fancier, who had the bad luck to marry a Catholic girl, who was "mad" enough to desire a "church wedding." The officiating clergyman, "Father

Vincent," is depicted as a moron, with two humpbacked altar boys at his side who are not even morons. It is not an "intent to cast ridicule" that one is puzzled by. The author merely wants to tell a funny story of the dogs that followed the groom to the altar rail. But it is the utter ignorance of anything Catholic, the bald and aged assumption that the Catholic ceremonies are a "hocus-pocus" and a "holy show." The Elks, as a body, are famed for their liberal minds, their intelligent outlook. They seek and hold large Catholic representation. Their editorial staff might be provided, this August, with a few pellets for distribution.

Contraband Propaganda

FOREIGNERS will perhaps never realize that for Americans one of the most horrific words ever admitted into the English language is *propaganda*. This is not because it owes its origin to Rome with its committee for propagating the Faith, *Congregatio de propaganda fide*, but because propaganda is considered mental poison, a subtle and disguised attack on American institutions. A French priest, coming here to lecture, once found this out. Among his effects was a box on which he had carefully written, to avoid trouble at the customs, the words *livres, propagande, etc.* It was full of books and pamphlets for his own use. Seeing the terrible word, the customs officials promptly pounced on the box and segregated it for investigation, along with the drugs, liquor, and smuggled jewels. Yet here is Germany actually creating a new official with the name of Director of Propaganda, and now France's Chamber of Deputies hears a committee propose to set up a whole machinery of propaganda in the United States and actually aim at using the news services for the purpose! Do they not know that when you label a thing *propaganda* you have by that very fact cast suspicion on its truth? If Great Britain, as is often alleged, has such success in spreading propaganda in this country, is it not because nobody has ever been able to prove that she indulges in it? People in this country swallow propaganda all right, but not when the name is on the bottle. The best propaganda Germany and France, and any other country for that matter, can utilize, is to remove censorship restrictions, direct or indirect, on news—and then, of course, have nothing to hide!

Marriage and The Rota

WHEN a person applies to a local diocesan court to have his marriage declared null and void from the beginning, the case is heard in the usual form by calling witnesses and taking evidence. The parties are represented by counsel, and so is the marriage bond itself. If the decision goes against the marriage, the defender of the bond is bound by his office to take an appeal to Rome; if the decision upholds the bond, the parties are free to appeal or not. Last year, only fifty-two such appeals were heard by the supreme tribunal of the Rota. In thirty-three cases the bond was upheld and the marriage declared valid; in two cases the marriage was upheld but

had never been consummated, and hence the parties were free to appeal to the Pope to have the marriage dissolved; in only seventeen cases was there a decision that the conditions for a true marriage had not been fulfilled from the beginning and hence the marriage had not been a true marriage. Seventeen "annulments" is not very many from several hundred-million people. Some years ago a clever writer wrote for a popular periodical an article on the Rota, which was never published. Its title was "Reno? Oh No!"

Beer and The Saints

WHEN Jay E. House wrote, in the New York *Evening Post*, "I don't care for beer myself, but I like to see others drink it—they have such a good time," he expressed, probably without meaning it, an admirably Christian sentiment. There is something Christ-like in the happiness which is linked with the sight of God's children innocently enjoying themselves. Where did some of us discover that making other people uncomfortable by our parade of virtue was one of the marks of sanctity? Christ and His Saints never taught that doctrine, but its exact opposite. St. John Baptist Vianney, to cite a modern instance, was content to nibble at a cold potato for his dinner, but the very best that he could find in the market was none too good for his table when a guest dropped in to dine. On such occasions, austerity was set aside for sociability, and to encourage his guest he would make a great show of eating, as if the pleasures of the table were his chief joy in life. We may not like beer, but if it will give others "such a good time," why not thank God for beer?

Women as Ambassadors

WITH the short memories characteristic of newspapers, in talking of Mrs. Ruth Bryan Owen's appointment as Minister to Denmark, it is said that Rosika Schwimmer was the first woman ambassador in feminist history. In a letter to the New York *Times*, Edward Peale points out that the first known woman ambassador was Caterina di Benincasa, sent by Florence to the Pope in 1376, and in 1378 by the Pope to Florence. History knows her as the Dominican nun, St. Catherine of Siena.

AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
GERARD B. DONNELLY

FRANCIS X. TALBOT
FLORENCE D. SULLIVAN
Associate Editors

JOHN LA FARGE
JAMES F. DONOVAN

FRANCIS P. LeBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: MEdallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

"Alleluia" Returns

FRANCIS P. LeBUFFE, S.J.

IN the present form of the Latin liturgy little note is made of the passing of Alleluia from the official prayers of the Church at Septuagesima eve. Yet pass it does, and the priest, at least, notes it well, for he must daily check himself from the wonted pronouncement of Alleluia at the beginning of each of the Hours of his breviary.

Alleluia is a Hebrew word formed of two parts: *hallelu*—"praise ye"; and *Yah*—the shortened form of the most sacred, the unpronounceable, name of God *Yahweh*. (This name of God was as sacred to the Jews—and is today to the orthodox Jews—as the holy name *Jesus* is to us.) Alleluia thus means: "Praise ye God." In the Catholic Encyclopedia (s.v. *Alleluia*, p. 319, col. 2) we read:

So, preserving its radical sense and sound, and even the mystical suggestiveness of its construction, it may be literally rendered, "All hail to Him Who is!" taking "All Hail" as equivalent to "Glory in the Highest," and taking "Who is" in the sense in which God said to Moses: "Thus shalt thou say to the children of Israel: Who Is hath sent me to you."

The world *Alleluia* stands at the beginning of many Psalms, notably the group called the "Egyptian" or "Common Hallel" (Pss. cxii-cxvii) and the "Great Hallel" (Pss. cxviii-cxxxv). Its origin is lost in the uncertainties of early history, though the Rev. T. J. O'Mahony (Catholic Encyclopedia, l.c.) considers that Alleluia "belonged as a Divinely authorized doxology to the Hebrew liturgy from the beginning." But whatever be its origin, its usage as a liturgical acclamation of joy became customary. Vigouroux (*Dictionnaire de la Bible*, s.v. *Alleluia*, col. 369) says:

It soon became a sort of formula for rejoicing and it was sung as a chant of joy on feast days. The streets of Jerusalem are pictured to us (Tobias, xiii, 22) as vibrant with the cry of Alleluia. . . . In the Apocalypse (xix, 1, 3, 4, 6), the saints give glory to God in Heaven by singing Alleluia.

Commenting on this part of the Apocalypse, Cabrol (*Dictionnaire d'archéologie chrétienne et de liturgie*, s.v., *Alleluia*, col. 1231) says: "Here 'Alleluia' is used in its exact Hebrew sense, as a triumphant exclamation and as a chant."

Taking its inspiration from such passages in Sacred Scripture, and following probably the synagogal usage, the Church has long used Alleluia as a liturgical exclamation of joy. Thus it came about that as the time of Lent was a period of penance and soul sadness, it grew customary to proscribe the use of Alleluia during that time. Later the omission of Alleluia in the period from the Vespers of Septuagesima eve until the Vespers of Holy Saturday became of general precept in the Latin Church. As Guéranger ("Liturgical Year: Septuagesima," p. 111) says:

Our holy Mother the Church knows how necessary it is for her to rouse our hearts from their lethargy, and give them an active tendency towards the things of God. . . . She takes the song of Heaven away from us: she forbids our further uttering

that Alleluia which is so dear to us, as giving us a fellowship with the Choirs of Angels, who are forever repeating it. . . . It is not a mere word, nor a profane, unmeaning melody; it is the song that recalls the land we are banished from, it is the sweet sigh of the soul longing to be home.

To our Catholic predecessors, especially in the ages of faith, Alleluia was something almost human. When Lent came and they were denied its daily companionship, they bade it farewell, longingly and lingeringly, even as men do a friend whose absence will be over many a day and many a week. We may read their farewells in various antiphons, sequences, etc., now no longer in use. Cabrol (*Dictionnaire d'archéologie*, l. c., col. 1243) says:

The relish for allegory and for scenic representation which had such an extraordinary development in the Middle Ages and which, at times, by an excess, quite transformed the Church into a theater, led to devising various ceremonies for "the departure of Alleluia." An Office was composed called the Office of Alleluia: an Office with hymns, prayers, responses, anthems, in which, of course, "Alleluia" occurred repeatedly.

In the Office just mentioned is found the following response:

May the good Angel of the Lord accompany thee, Alleluia, and arrange thy journey well for thee, that thou mayest come back to us with joy, Alleluia, Alleluia.

Alleluia, abide with us today, and tomorrow thou shalt set forth, Alleluia; and when day shall have risen, thou shalt walk thy way, Alleluia, Alleluia, Alleluia.

And another farewell was in use in Spain:

Thou shalt go, Alleluia; a prosperous journey wilt thou have, Alleluia; and come back to us once more with joy, Alleluia.

For in their hands they will bear thee up, lest at any time thou dash thy foot against a stone; and come back to us once more with joy, Alleluia.

Germany, until the fifteenth century, in a long, exquisite sequence, called upon all nature to bid farewell to Alleluia: "Bright stars . . . fleet clouds, swift winds, flashing lightning and pealing thunder—let all unite in a sweet Alleluia . . . the jubilant sea, boundless earth . . . and Jesus too applauds the song, the heavenly Alleluia."

France, too, had her own farewells and in one of them we read:

We are unworthy to sing Alleluia ceaselessly. The voice of our guilt forces us to interrupt Alleluia. The time is at hand when we must bewail our past transgressions.

Therefore, with praise, we beseech thee, O Blessed Trinity, that Thou grant us to see Thy Pasch in Heaven where in our joy we shall sing to thee Alleluia unendingly.

These are parts of some of the farewells to Alleluia of long ago. Now, when the priest ends Vespers on the eve of Septuagesima there is just the hint of an unwillingness to have Alleluia go—but what a contrast this scant dismissal makes with the days of Faith!

Let us bless the Lord, Alleluia, Alleluia.

Thanks be to God, Alleluia, Alleluia.

And with that, Alleluia goes away. Alleluia is heard no more, for there is no room for it even amid the weak penances of our modern Lent.

Alleluia is gone! Gone when the Ember Days come,

gone over Passiontide, gone, completely gone, when the shadows of Holy Week descend; nor can Alleluia be won back even on Laetare Sunday when the Church, with a mother's instinct, reads aright its children's hearts and puts on their lips a very human cry of relief that half the penitential season is over.

But Alleluia has only been tarrying apart. It has not gone forever. We know when it returns: joyfully, vibrantly, resonantly. Just after the Epistle on Holy Saturday, the organ peals forth, and priest and choir, alternately, chant Alleluia three times, each time on a higher note:

Priest Alleluia—Choir Alleluia
 " Alleluia— " Alleluia
 " Alleluia— " Alleluia

Immediately after Communion the chant is heard again:

Alleluia, Alleluia, Alleluia.

Praise the Lord, all ye nations;

Praise him all ye people.

For his mercy is confirmed upon us;

And the truth of the Lord remaineth forever.

Alleluia, Alleluia, Alleluia.

But that is not all. When the deacon turns to dismiss the people he says:

Go, the Mass is finished, Alleluia, Alleluia.

Thanks be to God, Alleluia, Alleluia.

And this same manner of dismissal is used throughout Easter week. (Thereafter, during the rest of the Paschal season, only one Alleluia is added. When the Paschal season is over, this remaining Alleluia is dropped, though it is kept, as a rule, in the Graduals throughout the year, and is recited, as has been indicated, at the beginning of each Hour of the breviary.)

All through the Masses and Offices of Easter day and of Easter-tide, Alleluia is exultantly on the lips of the priest. The laity, too, add to the volume of jubilant praise. Thrice daily in place of the Angelus, all recite the anthem which a tradition says the Angels first chanted when St. Gregory the Great carried Our Lady's picture in procession to gain deliverance from the pestilence. From the sky the Angels sang:

Rejoice, O Queen of Heaven, Alleluia,

For He whom thou didst merit to bear, Alleluia,

Hath risen, as he said, Alleluia.

And from the earth, Gregory made answer:

Pray to God for us, Alleluia.

Be the tradition true or spurious, three times a day, at least, Alleluia is on the lips of the fervent Catholic in this Easter anthem to our Mother. Devoutly should we pronounce it, reverently speed it from earth to Heaven, but not simply as a cry of joy, without any thought content. It is not a mere spiritual *Hurrah* which the victory of our Risen King evokes from His soldiers who still stand the brunt of battle. No, it is far more than this. It is a cry that has a meaning; it is an exhortation to all the armies of the Church militant, suffering and triumphant: *Hallelu—Yah—Praise ye God*. In the Apocalypse (xix, 1-6) we hear the eternal chant:

Alleluia

Salvation and glory and power

Is to our God . . .

Alleluia . . .

Amen; Alleluia . . .

Give praise to our God.

All ye his servants . . .

Alleluia!

For the Lord our God the Almighty hath reigned.

And, in the fulness of Easter joy, from the earth our answering chant rings loud: *Hallelu-Yah—Praise ye God! All hail to Him Who is!*

A Darwinist's State of Mind

G. C. HESELTINE

A NEW book is out by Haldane. Prof. J. B. S. Haldane is a distinguished biologist and mathematician. Some of his fellow-scientists who disagree with him say that he is no biologist and no mathematician, as is their little way with anybody who disagrees with them. But if the word *scientist* means anything, we must agree that he is a scientist, and an eminent one of world-wide reputation, quoted by all the popularizers of "science." He has just published a book, not for the specialist only, but for the world, entitled "The Causes of Evolution."

Observe the cool way in which he takes "evolution" for granted. He begins by insisting on evolution as a *fact* "quite as well proven as most other historical facts." Now there is no particular objection to tolerating the *hypothesis* of evolution as generally understood—many ancient philosophers and theologians have believed in some sort of evolution, even the Darwinian sort.

But before any rational man talks of evolution as a fact, as distinct from a hypothesis, he will require abundant evidence and assurance of the credibility of the witnesses. In recent years the evidence has been very conflicting—so much so that, as Father Charles A. Berger, S.J., recently pointed out in *Thought* (June, 1932), Professor Caullery, of Paris, opening the Eleventh International Congress of Zoology in 1930, declared that the problem of evolution seemed much nearer a solution a generation ago than it does now, due largely to the complications disclosed by modern genetical research (following the discoveries of the monk, Gregor Mendel), and as a result eminent geneticists are arriving at the conclusion that "*the hypothesis of evolution must be sacrificed to the established facts of genetics.*" That is no reason, of course, why scientists like Professor Haldane should sacrifice it. They may hold a different view. But it should be quite enough to restrain them from insisting so strongly that the hypothesis is a fact.

More astonishing still is the way that Professor Haldane, aware of the facts against him, evades facing them. The work of Prof. T. H. Morgan, of Columbia, and his school, on the fruit-fly *Drosophila*, has disclosed an astonishing variety of phenomena affecting "mutations," the genetic changes which are, on the admission of Professor Haldane and nearly every biologist, "of fundamental importance to any evolutionary theory." The occurrence of mutations, their many possible causes, and what may be loosely termed the mechanism of heredity, is being eagerly investigated. We are as yet only at the beginning of the inquiry and only a very few creatures have

been studied, chiefly insects. It is already clear that even the phenomena so far observed suggest a vast range and scope of operations. Yet Haldane, with this plenitude of possible new knowledge spread before him, is bold enough to conclude, before the facts appear, that they cannot have a major effect on the evolutionary process.

You will begin to suspect that there must be a catch in this. There is. The evidence of so many eminent and reliable -ologists concerned is so disturbing that Professor Haldane, having made up his scientific mind to stick to "evolution" whatever the facts, can only do so by saying that when he says evolution he does not mean what you mean. For he says "evolution does not point to any general tendency of species to progress," features appear "that do not correspond to anything in the ancestral series," "most evolutionary changes are degenerative," "the histories of progress are exceptional." He admits that in the very important cases of Ammonites, which were triumphantly produced as conclusive evidence of evolution from the geological record when so many other examples failed to survive criticism, that "their story is not easy to reconcile with evolution by natural selection"—a better understanding of them has shown them to exhibit most un-evolutionary behavior, which we cannot go into here. In the case of a similar group, the Brachiopods *Spirifer*, recently examined in the Lower Carboniferous Hackberry formation of North Central Iowa by Professor Fenton, of Philadelphia, the facts are equally disturbing to the Darwinian evolutionists. If these and the cases of such creatures as Titanotheria, Graptolites, Foraminifera (which Haldane says "are not explainable on any theory of evolution whatever"), the lampshell *Lingula*, and the limpet *Patella* (which do not appear to have changed at all for some 400,000,000 years), have anything to do with evolution, it must be an evolution that sometimes evolves gradually, sometimes by leaps and bounds, sometimes forward to greater complexity, sometimes backward even to extinction, and sometimes does not evolve at all.

It must occur to anyone that such an idea of evolution has nothing in common with the evolution that Darwin popularized and Huxley defended, the evolution there has been so much fuss about. They are as different from one another as chalk and cheese, and anybody that is clear-headed would give the two ideas different names.

Similarly with "natural selection." Darwin, who invented it, said it "acts solely by accumulating slight, successive, favorable variations; it can produce no great or sudden modification, it can only act by very short steps." Haldane says such changes would be neutral in effect as regards survival value, the steps are usually large, sudden jumps, sometimes unfavorable. Darwin said that natural selection would rigidly reject and destroy injurious variations. Haldane, knowing that such is not the case, boldly says it is a fallacy to suppose that natural selection will always make an organism more fit. Darwin was confident that the theory of natural selection would simplify the distinction of species for systematists. Haldane knows that the problem of distinguishing species is as difficult

as ever. Yet he insists that he is a Darwinian, and that in the main Darwin was right. He does not mean what Darwin meant or what is generally understood by natural selection, yet he still calls it natural selection.

The only way he can wriggle out of this ludicrous paradox is by saying that Darwinism, evolution and natural selection, has itself developed or evolved since Darwin's day, which is about equal to saying that Einstein is an astrologer or a Flat-Earther. To be consistent, if ever Haldane accepts the doctrine of the Trinity, he will call it Evolution, and finding that the whole Christian world also accepts it, he will call that the triumph of the evolutionary idea and a victory of science over reaction.

But how does Haldane, the modern scientist, rationalist, monist, in the meantime get over the facts that on his own admission contradict him? By the simple device of developing a "mathematical theory of natural selection." He is thus riding full-tilt for the 2,500-year-old blunder of Pythagoras, who reduced everything to numbers, and made the symbol the principle of reality. A fallacy expressed in abstruse mathematical equation is a good deal harder for the common herd to criticize. But so far Haldane leaves an opening by starting his mathematical speculations from observable data. For example, in one case he assumes that birds that lose the character for broodiness will not reproduce their kind, because they cannot hatch their eggs, and he proceeds merrily to build up part of his mathematical theory on such a basis, with the *cuckoo* loudly contradicting him as he writes.

We may further test the credibility of this witness for Darwinian evolution and natural selection by his attributing the observation "Darwinism is dead" to "any sermon." Outside of a negligible few fundamentalists and half-educated Anglican or Protestant parsons, most preachers have long ago ceased to consider Darwinism worth dogmatizing about, but Haldane may not know that. He does know, however, and admits, that many eminent biologists are emphatic that "Darwinism is dead" and he might, with at least equal truth, have written "any scientist" as "any sermon." But it is significant of his state of mind that he did not. Similarly when he says that "the criticism of Darwinism has been so thoroughgoing that a few biologists and many laymen regard it as more or less exploded," he might more justly have written "many biologists and a few laymen," for very few laymen, instructed as they are by the "popular" science propaganda which is always well behind the times, are aware of the vast technical criticism of Darwinism.

We are under no theological necessity to reject Darwinism or evolution as hypotheses, but we are under the necessity of common sense to reject them as facts. Once Haldane makes up his mind to accept evolution as a fact, he feels under the necessity of providing explanatory causes. So he insists on natural selection as another fact and tries to explain that. He has in short committed what looks suspiciously like scientific suicide by cutting off his head with William of Occam's Razor—*entia non sunt multiplicanda praeter quam necessaria*.

All this would not matter if Professor Haldane were

not one of the widely publicized scientists of the free-thinker, rationalist, monist, anti-Christian school, and his scientific eminence did not add weight to his other opinions in the eyes of the uncritical multitude. We have no reason to assume that his philosophy is any better

founded than his Darwinism. That is why, having examined his latest pronouncement, I am moved to paraphrase Mr. Belloc: "That is how the damned fools write: and with brains of that standard, scientists ask me to deny my God!"

German Catholic Social Action

JOSEPH T. DURKIN, S.J.

A FRIGHTENED peasant rode into Frankfurt one night in 1848, to report the murder of two Conservative deputies by Socialists in the woods beyond the city. That morning, in the Parliament, the deputies had spoken against a labor-reform bill.

Three days later, a man stood over their open graves and spoke a funeral oration that awoke a nation. There existed, he declared, an acute social question; and the striking down of these unfortunate men was a terrible instance of the wrong way of solving it. But the challenge thrown to the German people was: would they solve it in the right way?

The speaker was Father Wilhelm von Ketteler, at that time sitting in the National Assembly at Frankfurt as member from Tecklenburg. In his speech that day he fired the opening gun in the social-reform crusade of Catholic Germany.

"There is only one means of realizing our ideals, of saving ourselves from ruin," he cried. "Return to the Son of God, Jesus Christ! He is the Way, the Truth, and the Life: through Him mankind can do all things, without Him it can do nothing. . . . Without Him we shall perish disgracefully. . . . This is the solemn truth that speaks to us out of these graves. . . ."

Ketteler had gone into the Parliament at the urging of the Catholic people who wanted a defender of their rights before the Legislature. By birth a Westphalian noble, he had been from his youth in the closest sympathy with the poor laboring classes. "My lot is cast with the people," he could say with truth, "I know them in their pains and their sorrows." He had smoked in the cottages of the home craftsmen of Münsterland, ridden down the shafts of coal mines in the Ruhr, watched the yeoman spinners and farming tenants of his native Westphalia, and he knew their problems. He had been ordained to the priesthood in 1844, and after four years of the sacred ministry found himself that day in Frankfurt striking the keynote in the Catholic social-action movement in Germany.

The times were indeed heavy with forebodings. In that same year of 1848, Karl Marx had issued his Communist Manifesto to a workingmen's world cruelly oppressed and looking for revenge. Over in England the Manchester School was popularizing the theory that under-fed children were the most suitable workers around machines, as they took up less room and were more responsive to the whip. Manufacturers in North Germany had discovered that factory hands worked more vigorously if deprived of their breakfast. It was both this tyranny over the work-

ing classes and the rebellion to which it gave birth that filled Ketteler with fear. A solution was needed urgently, but, as he kept continually urging, it would be suicide to try any solution short of Christ's.

Ketteler, then, on that day beside the coffins of the victims of Socialist retaliation, made the start. He had laid down a general platform for Catholic social reform. That platform he further defined and elaborated at Mainz, on the following October 4, at the opening of the First Catholic Congress. Through the agency of this Congress, henceforth renewed annually, and always under the inspiration, direct or indirect, of Ketteler, German Catholic social effort attained a remarkable level of efficiency.

An outstanding trait of German Catholic social action was its organization. The young German workingman had an association to meet almost his every need. There were associations for recreation and games, singing, music, and devotional exercises: associations for factory workers, apprentices, and students. For this scientific grouping and coordination of social activities, a vast amount of credit must go to the annual congress. Always there was close contact between the congress and the Center party. Many presidents of the Congress were prominent Centrists, so that it was not difficult for Catholic social ideas to win entrance to the Reichstag, as well as to defend Catholic rights there. An instance—perhaps more to be admired than imitated today—of the influence of the Catholics on the Reichstag was the district of Trier, whose electorate received the name of the candidate from their parish priests, who in turn had received it from the Centrist leaders.

An incident is told of Bismarck, amid the failure of his *Kulturkampf*, pointing to the First Catholic Congress and remarking with a bitter smile, "We should have stopped them at Mainz!" For it was the consolidation of German Catholics effected by the congresses that made them ready to face and conquer the persecution of 1871-75. In Mallinckrodt's slogan, "For truth, for liberty, and our rights": in the ringing defi of Moufang in the Congress of 1871, "You cannot tear the Faith from the hearts of the German people!": the spirit of Ketteler's speech at Mainz lived on.

Ketteler's work, and that of German Catholic social action in general, grew with amazing rapidity. Under the aegis of the congresses, there was an unremitting advance in the two directions which he had stressed—careful organization and development of expert leadership.

Father Dasbach, in 1890, was managing editor of two newspapers and two periodicals, one of the papers appear-

ing twice daily. A French traveler describes him sitting in his editorial office, with "a dozen speaking tubes from his desk to the various departments of his printing-house—rumble of presses in the air—reporters and copy-boys running in and out of his room—proof-readers, composers getting orders from him every few minutes—syndicated articles being dispatched to Catholic papers throughout Germany. . . ." It all sounds very modern, and it was all being directed by an inconspicuous-looking priest of the Mauve Decade.

Protestant ministers themselves, in Westphalia, in the last part of the century, were praising the Catholic workmen's guilds, or *Bauernverein*, originally begun by the Baron of Schorlemer-Alst. "Thirty thousand members!" they would tell you marveling, "they accept non-Catholics also. . . . It has made for good feeling between Protestants and Catholics. . . . Even the Government sent them a word of commendation. . . . Last Saturday night I saw 300 farmers making deposits to the Bauernverein's Savings Bank."

To this day, in South Germany, they remember with gratitude what the Savings Bank did during the famine of the 1880's. You would pass field after field where eager German boys watched an instructor of the guild's trade school show them the proper way to plant and cultivate. And Westphalian fathers leaned back comfortably after supper and blessed the *Tochterschulen*, the guild's school of domestic science that taught their daughters how to bake such excellent pies.

The Socialists' taunt had been, "What have the Catholics ever done for the workers?" Catholic Action answered with organizations like the "Association of Friends of the Workers" of Father Hitze, or the "Association of Peasants" of Trier, with its well-developed agricultural bank and farm-insurance plan. Bismarck said that the Catholics were only obstacles in the way of solving the social problem; and Catholic Action gave him the lie with achievements like Herr Brandt's model factory at München-Gladbach, with its Christian regulations safeguarding the rights of both employer and workingman, its protective rules for women and child workers, its generous wage scale, its managing board composed partly of workingmen, its cooperative ownership plan, its sick and old-age insurance provisions, its workingmen's savings bank, school for employes' children and domestic-science courses for employes' daughters, employes' rest houses, singing schools, clubs for recreation and sport, dining rooms, libraries, and orchestra.

"Catholic illiteracy" was a catch-phrase of liberalism until the sneer was made meaningless by such institutions as the Catholic School of Social Science at München-Gladbach, whose purpose was to form experts in social science, recruiting its students largely from the ranks of the workers themselves. It merited the significant taunt of "University of the People." Its professors were among the very best in Germany—for instance, the three Jesuits, Lehmkuhl, Cathrein, and Pesch.

And all these accomplishments can be said to have sprung, originally, from the heart and mind of the man

whom Leo XIII referred to as "my great predecessor"—Wilhelm von Ketteler. The impetus he gave to the Catholic social movement, particularly at the Congress of 1848, was felt all down the succeeding years. The Apologetic of Charity and Justice, whose preface was spoken at the funeral in Frankfurt, was, during the years that followed, drawn to a yet grander consummation.

In the autumn of 1848, Ketteler delivered in the Cathedral of Mainz a course of sermons on great social questions of the day. The sound doctrine on property rights, true liberty, man's supernatural destiny, marriage and family life, and the duties of employers and workers, was presented to all the varied types of the great city—the politely curious, the hostile, and the pathetically eager poor. Ketteler was securing for Catholic social principles a hearing such as they had never secured before in Germany. His words gripped all classes, high and low, friends and enemies. When the Duchess of Feuerbach planned a garden party in Mainz on a Sunday in November, her invitations were returned with heavily monogrammed cards of regret: Ketteler was preaching that afternoon, and the barouches of the élite would be crowding the square before the Cathedral. In the rear pews, listening, sat ragged workingmen, with a new hope in their eyes.

Perhaps the first phase of Ketteler's social-reform campaign ends with his appointment as Bishop of Mainz, in 1850. For a year and a half before that event, he had been rector of the church of St. Hedwig's, in Berlin. His last public act before leaving the latter city seems symbolic. Despite the coldness of the Government, and the misgivings of more cautious Catholics, he carried the Blessed Sacrament in the Corpus Christi procession through the streets of Protestant Berlin. It was what he was always doing—showing Christ fearlessly to an unbelieving world. And another detail of the procession is significant. At the time set for the start of the ceremony it was pouring rain. Some counseled a postponement. But Ketteler was of another mind. "We can't let the storm stop us!" he smiled. The remark was a commentary on the next seventy-five years of Catholic social action in Germany. But the War crippled it severely; is Hitler to end what Bismarck could not stop?

SHADOW-CHASER

Down scorching roads, up craggy heights,
I tracked a phantom. Days and nights

There was a man I thought was I
Always a league or so ahead.
To snare him, living, I must die

That he, ideal, might live instead,
A fair exchange, a goodly one.
And yet I lived, and he was dead.

For as we raced into the sun,
A shadow seemed to shrivel in,
And what was done was all undone.

The man I should be, has not been.
So we are back where we begin.

BENJAMIN MUSSER.

Behind the Banking Problem

GERHARD HIRSCHFELD

SINCE the end of the banking holiday, about 5,000 banks have remained closed, with deposits of approximately \$8,000,000,000. A number of these banks will undoubtedly be reopened, but a large proportion, perhaps 2,500 or 3,000 banks, will fail to do so. Their failure will mean the collapse of many thousands of commercial firms and private enterprises. It will be no new experience to the nation. During the last three years, thousands of banks collapsed, and with them hundreds of thousands of business establishments.

The banking holiday has been hailed in many quarters as the end of the incapable banker. From now on, it was—and is—asserted, we shall have the strictest sort of supervision and control over banking practices, regardless of State banks or national banks. There will be only two guiding influences working for the reshaping of the banking system (if our present banking structure can be called a "system"): that of the President, and that of the Secretary of the Treasury.

It may well be pointed out, however, that even in these days of "discredited bankers," when administrative reforms have rather clear sailing, in Washington as well as throughout the country, even today there seem to be numerous cases where banks are permitted to reopen which might have better remained closed. This is not the fault of the President or his Cabinet officer; they cannot sit in Washington and in Kansas at the same time. But it is the fault of the men upon whose political skill and guidance depend the State banks. These men may be honest but they are very largely the same men before as after the holiday. If they have for the longest time considered first of all local interests, it will be hard for them to swing around to a national viewpoint. If they have for years competed with the national banking system, they will not find it easy to drop their tactics and strategy suddenly.

So it has come about that some banks, reopened after the holiday, have meanwhile closed again. There are cases where banking officials have obviously been permitting institutions under their control to carry assets at fictitious values. The net result of such practices will be the reopening of banks which, by any reasonable standards, should remain closed. Of the 12,000 banks or so doing business now, some may have to go back to their "holiday." The claim that we shall have from now on a crash-proof banking system seems exaggerated, at least in the light of the emergency legislation. The additional fact that we have not even detailed statistics of the banking picture, that not even the Comptroller of the Currency is able to furnish such data on short notice, makes it hardly any more palatable.

Our banking dilemma will not be solved in a day, or a week, or a month. Its roots are much too rotten, much too tangled and twisted to admit of such painless solution. Fifteen years ago, there were about 30,000 commercial banks operating in the United States. Approxi-

mately 11,000 of them failed. Senator Glass estimates that eighty per cent, or nearly 9,000 banks, had no more than \$25,000 capital. Since 1929, some 5,000 banks were closed, with about \$3,000,000,000 of deposits.

Commercial banks have a broad productive function. Aside from handling deposits and making short-time loans to individuals, their principal test of effectiveness is whether industries produce, factories work, goods are marketed, services are required—in short, whether business is operating at a normal or nearly normal rate. If it is not, then the banks have failed in their original mission.

That the banks have failed in that, is clear from the above data. Why did they fail?

One-half of the banking business of the country is concentrated in one-half of one per cent of the banks. The remaining 99.5 per cent of banks share in the other half of business. Clearly, there are a few very big banks, and there are many very small banks. The big banks are, as a rule, the national banks, and the small units are the State banks. This is distinctly contrary to the principle in which the national banking system was first conceived as a nation-wide system of commercial banking; it was to control the bulk of commercial banking resources. And it did.

In 1865, for instance, national banks numbered close to 1,300 institutions, as against 350 State banks. But from then on, politics played their part in developing the State banking system, including also trust companies. By 1921, State banks numbered about 21,000, as compared with less than 9,000 national banks. It was the beginning of the end of sound commercial banking.

State banks shot up like mushrooms under the fertile shower of State protection. Each State took pride in furthering local banking interests. This patronage was so effective that the national banks were in many cases unable to compete. So they took out State charters, too. What the national banks could not do under the Federal charter, they did under the State law. No wonder the State banks grew rapidly in number, which, in turn, caused the patron of national banking (Congress) to become more lenient with regard to national banking laws.

A regular competition ensued between State and Federal legislators, much to the harm of banking standards. In 1900, for instance, minimum capital requirements for national banks were lowered from \$50,000, with the idea of gaining a number of State banks for the national system. But the States were always a step ahead of Federal legislation. Some of them would allow the organization of a bank with a capital of as little as \$5,000. Another concession to national banks consisted in the amendment which granted them the right to make real-estate loans, in competition with the State banks. If one stops to think that since October, 1929, more than 500,000 homes have been transferred from their original owners

to the mortgagors, that about \$9,000,000,000 worth of farm mortgages have had to be refinanced, that real-estate values all around have declined between forty and sixty per cent, one can easily imagine the effect upon the banks which made the loans.

The privileges accorded the State banks must be held responsible for the degradation of banking standards. This, of course, was not so much the fault of the State banks as that of the liberal laws in whose shadow they grew and prospered. There are no less than fifty banking laws in the United States, one for each State, one for the District of Columbia, and the national banking law. This veritable labyrinth of banking legislation has led to the numerical predominance of State banking. To cut this Gordian knot, to simplify the system, is the foremost problem.

Those who are looking for unified control are naturally turning to the Federal Reserve System. That system has failed because of the absence of nation-wide backing. A national banking system can work only with the compelling influence of a Federal law which *insists* upon membership instead of relying, as heretofore, upon the dubious spirit of voluntary cooperation.

The Federal Reserve System comprises all national banks and any State banks which care (and are sufficiently capitalized) to enter it. The Federal Reserve is not very attractive to most State banks because banking privileges are handed out more generously by the States. If a number of State banks still belong to the system, they do so because they can exert more influence by getting inside than by staying outside. Even so, of 12,000 State banks which have survived the epidemic of bank failures, less than 800 are Federal Reserve members. This is ample proof that the Federal institution cannot exercise much influence, let alone control, with more than half of the country's banks outside of its jurisdiction.

The Glass bill, now in Congress, does not go to the root of the existing evil: namely, the rivalry between Federal and State banking, a rivalry which has been described by Eugene Meyer, Governor of the Federal Reserve Board, as "competition in laxity." To those who have followed banking developments over a number of years, the conclusion seems inescapable that the fundamental issue is: who shall grant charter powers? Only if Congress is given exclusive control can it supervise the operations of commercial banks, because Congress can then insist upon membership in the Federal Reserve System. As long as banks can remove themselves from the jurisdiction of the Federal Government, so long is control and unity in American banking and banking standards unthinkable.

The bankers themselves are not quite in accord. There was a resolution passed at the last convention of the American Bankers' Association which read: "We are unalterably opposed to the so-called unification of all banking under Federal control in place of the present dual system of State and national banks."

Canada furnishes a good example of how a unified banking system works. She has but ten private banks, with nearly 4,000 branches throughout the Dominion. All

of them are chartered by the Government. Each of them possesses large assets, each of them has a competent staff of managers, financiers, manufacturers, farmers, economists, and statisticians. They exercise direct control over the branch offices which, incidentally, are far from the lavishness and costliness displayed by American branch banks. The last bank failure in Canada occurred back in 1923 when the Home Bank of Canada suspended, with about \$20,000,000 liabilities.

Canadian banks will not put their assets in any one locality, nor any one industry. American banks, especially in small places, have frequently no other choice but to go along with the fortunes of the industrial interests in their particular district. All Canadian banks have branches in the various Provinces. In the United States many districts, particularly rural sections, are without banking facilities; and so one could go on enumerating many differences between Canadian and American branch banking. But it is obvious that there are neither too many banks in Canada, nor too much supervision, both being typical of American banks. In fact, the Canadian law does not even provide for reserves against deposits. This is left to the judgment and experience of the bankers themselves. Another feature of Canadian banking is that credits are not granted from the local point of view. Loan and credit applications are carefully scrutinized by the head office where a larger and national viewpoint prevails.

This brings us to possibly the greatest weakness in American banking: the credit policy, so important for the expansion (and over-expansion) of industry and agriculture, is guided by local considerations. Thousands of American banks financed their local business interests purely from the point of view of profit and security. Frequently even the security factor was subordinated, if not neglected altogether. The national interest was disregarded. The banks did not cater to the needs of the nation but to their very personal ambitions. Naturally, if agricultural sections faced hard times, local banks would find their assets frozen; suspension followed in many an instance. If a factory closed its doors, the local bank more often than not was forced to follow suit.

The localization of banking policies must be eliminated if a sound banking system is to be established in the United States. Take some farming section fifteen or twenty years ago, if you want to see how the present confusion came about. The farmers then obtained good prices, and planted more, for which credits were required. A bank opened and handed out the credits. It did not care what other farmers were doing, or what happened in New York, or in competing countries such as Argentina, Canada, and others. No, it handed out the credits, independently and almost infinitely.

Multiplying this experience a thousand times, extending it to industry, shipping, mining, public utilities, and the railroads, we can see that an attempted solution of the banking problem contains two requirements: one is the unity of the banking system and control of banking practices; the other is control of credit policies. Banking is now a national, not a local, function.

Sociology**My Wees Are Not Neek**

JOHN WILTBYE

TACKING skilfully NNE, the god-like Daniel navigated a difficult crossing and came up, all standing, in the friendly lee of Gadsby's. Dirty weather this, he reflected, as he dropped anchor in the fairway, but he never felt better in his life. What was that story he had heard in the Senate cloakroom today? Perhaps it was Willie Mangum who told it; Willie, otherwise Senator Mangum, of North Carolina, a mighty Whig, who boasted that it was not in the power of spirits to lay him low. Yet there was an exception. "'S funny thing about me," so Adams chronicles the story, "Drink never affec's me, excep' in legs. Think per'fly straight. Talk per'fly straight. Only trouble with me is my wees get neek." Daniel's never did.

The story ran through my mind on April 7, as I sat at a friendly board, with a Swiss cheese sandwich, a pretzel, and a stein of beer before me. Peeping from the stein, white-collared, was the famous 3.2 beer. Long an outlaw, it had come back to its own, Congress having made an honest man of it. I looked at the beer, and the beer looked back at me, winking and bubbling. It looked per'fly straight, did this reconstructed outlaw, and it talked per'fly straight, but would I after ten minutes? Would it make my wees neek?

As my last stein had been imbibed somewhere in Bavaria, in or about October, 1922, I hardly felt myself a good judge of beer. I bit at the sandwich, and nibbled at the pretzel, and so fortified, I drank. It seemed to me that those who like this sort of thing, would find this sort of thing quite to their liking. I raised the stein once more, and regarding the frescoes on the ceiling, drank deep, not as an addict, but merely to signify confusion to Prohibition and all its folly. Congress seemed to be right after all. Congress had said that 3.2 beer was not intoxicating, although it may not be sold to a minor in the District of Columbia, nor to a man sitting in an automobile. Yes, Congress was right. I went about my business, and my wees were not neek. 'S funny thing. Congress was right.

But in one point only. Beer will not neeken the wees of the average citizen, but what will it do to the wees of the Amendment replacing the Eighteenth? What effect will it have on Federal Prohibition? Will it push back by one inch Federal invasion on the rightful powers of the States? Let us ponder the matter, anchored in whatever roadstead you may find yourself.

When the last Congress proposed the Amendment in repeal of the Eighteenth Amendment to the States, Amos W. Woodcock, then at the head of the Prohibition Bureau, gave an interview to a New York newspaper, the *Times*, if I recall. Mr. Woodcock said, very properly, that he did not see in what respect this action by Congress imposed any restraint on his bureau. Taking a step forward, he said that even should Congress legalize beer, his Bureau would be as necessary as ever. It seems to

me that the implications of this statement, and they are many and far-reaching, have never been properly weighed by the "wets." The "drys" have been more astute. They are not saying much as the beer wagons rattle down the street, but in my judgment they are perfectly well aware that the very existence of a Federal Bureau means some degree of Federal control. They are quietly confident that as long as this control is retained, the new Amendment will scud through dirty weather, and perhaps go down.

On April 7, when the beer bill went into effect, the sale of beer became legal in eighteen States, with a combined population of about 60,000,000. By April 9, three more States had been added, and it is quite probable that by mid-September, beer will be permitted in forty-one States and the District of Columbia, with a combined population of about 120,000,000. Seven States, it is thought, may remain "dry" indefinitely. These figures sound like a victory, until we remember two facts. First, the Federal Government still retains the power to supervise and investigate every brewery in the United States and, by necessary implication, every place in the United States in which beer is sold. It can exercise the first power (I resolutely decline to use the word *right*) since, under the Eighteenth Amendment, and the Act legalizing beer, the manufacture of a liquor containing in excess of 3.2 per cent of alcohol, is unlawful. It can exercise the second power by the same authority, since the transportation and sale of such liquor is unlawful.

It follows, then, that instead of having less work, the Prohibition Bureau has more work than formerly. It is quite probable that in his devotion to his economy program, the President will forbid the appointment of more agents, but the possibility of a tremendous expansion in the Bureau is always present, and indeed logically necessary, as long as the Eighteenth Amendment remains unrepealed.

In the next place, the Federal Government still arrogates the power, under the Volstead Act, to suppress the manufacture, transportation, and sale of the hard liquors, such as whiskey, ale, porter, gin, rum, liqueurs, and the wines. In this respect, its scope and authority are not changed by the Cullen beer bill. Summed up, then, the Federal Government is today more deeply mired in the booze problem than at any time in its history.

This means that in the near future, we shall try to muddle through one or other of two states. Perhaps we shall have a Federal Government declining to use its powers, and winking at all manner of law violation. Perhaps, after the craze for economy has passed, we shall have a larger number of Federal Prohibition officers than at any time in our history, and more extensive Federal invasion.

In other words, a matter that should be regulated exclusively by the local police power is inextricably mixed up with Federal control. The beer bill re-enacts the provisions of the Webb-Kenyon Act, and that might be tolerated. But the proposed Amendment not only re-enacts what is essentially a matter of merely statutory relevance,

but actually makes it part of our venerable and once-respected Constitution.

To sum up once more: the Federal Government, through its Prohibition Bureau, has all the powers which it possessed before April 7. In addition, it is charged with the duty of keeping beer out of the "dry" States, and of inspecting all places for the manufacture and sale of beer. Whether or not it will exercise these extensive powers, remains to be seen, but there is no legal reason why it should not exercise them. As an advocate of good government, I toss no cap in air when I think of the

Cullen beer bill. It may increase employment but it does not decrease Federal control.

The one move that counts, if we are ever to divorce the Federal Government from a task which it should never have undertaken, is the outright appeal of the Eighteenth Amendment. There are thousands of us who do not care a snap of a finger for beer or for wine or for whiskey. What we are concerned about is good government. Are we to get that by legalizing beer? Not if it neekens the wees of movements for the absolute repeal of the Eighteenth Amendment.

Education

Teaching Religion at College

R. BAKEWELL MORRISON, S.J.

DO we teach religion in college? "That ought to be written up," said my friend. As I value his opinion, and really have had the same notion myself for several years, I am "writing it up."

The scene is a parish church attached to a university. The time is nine-fifteen on any Friday morning. The precise items to be noticed are six lights glowing over six confessionals, and row after row of young men advancing to and retiring from the communion railing in a sort of unstudied, rhythmic dance that surely delights the angels. Three priests proceed in stately fashion behind that rail, murmuring as they give the Bread of Life, the hallowed *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.*

"What is going on?" asks an "old grad," a casual visitor who happens to have dropped into the church for a little "visit." He asks the question of a black-robed figure who is watching from the rear of the church, whose eyes still blink at the sudden light after the more somber twilight of the confessional.

"Only the regular weekly students' Mass," the priest replies. He continues, "On Fridays, you see, classes are dropped for one period, and the Catholic students are very quietly urged to attend the Mass offered during that open period." The priest might have gone on to say that he had witnessed a steady growth of this development from one confessor and a few Communion to six confessors and many Communion. He might have told how the students were not urged very strenuously to avail themselves of this opportunity of showing their devotion in a body, and of furthering their spiritual life. It was an idea that simply grew under skilful guidance *apparently* of itself, until now incoming freshmen, finding that upper-classmen make no bones about going regularly and often to Holy Communion at this weekly Mass, almost as a matter of course adopt the practice too.

The point in telling this incident is simple. Much is said, much is written about the need for teaching religion in college. Criticism of existing systems is easy. There is much to criticize in these systems, too. But it seems to escape the critics that much is still being done, that results are being achieved, that satisfactory, even heroic,

Catholic young men are being somehow produced even under the existing systems.

It is claimed for the old systems, not that they were more efficient but that they were more "human." It is said that there were more contacts, more personal relations established and maintained. These old days are only a short generation gone, too. The simplicity of life in those days is remembered gratefully and with a savor. The sometimes naive but always lovely manifestations of religion, and the long, intimate, and happy arguments over things religious of those days are still fresh in some minds. What is not noticed by these advocates of the past is that these same things still are to be had, still are relished, still are cultivated. Only, all this occurs under changed circumstances.

Where men of a generation ago had their tens of students, it is quite true now that there are hundreds. Where men of a generation ago had an orderly and systematized day that began at eight-thirty and continued sometime into the afternoon, the teachers of today have a system that begins at eight and continues frequently till ten at night, time being managed for luncheon as best it may, but for supper by common agreement that no classes will be held at that sacred hour. Another point to be noticed is that college and high school are now distinct entities, separated by a glamorous "graduation," where formerly they were no more separate than daycoach is from Pullman on the same train; they were both integral parts of the same thing. With this most significant change came a difference in things collegiate. There is no sophistication so great as that of a college freshman; and that sophistication has to be catered to by a smiling and happily amused faculty. The lads have to be shown that they are taken seriously. The big-brother attitude has to be disguised. They do not want to be treated simply, if once they suspect the treatment being accorded them is simple. They want to be treated as men! The result, of course, is that they have to be treated very much more as children than would otherwise be the case. They must have much make-believe in their world. Part of this make-believe is, I grant, allowed to surround the methods in which they are taught their religion, and the

methods by which they are still being encouraged to give play to the natural attraction so many of them feel for the presence of the Blessed Saviour.

They would fiercely resent being dragooned to Mass. But they can be attracted to Mass. They will not take kindly to collective movement in the matter of frequent Communion, but they will themselves institute such a movement. They will rise and attend class (or classes) and then receive Holy Communion on their own initiative. They will feel a little self-conscious about making visits to the Blessed Sacrament, when those visits are under observation, but they will manage to make the visits just the same. They will need to be sold the Sodality idea, but the conventions which Father Lord annually stages are proof positive that they have taken up the Sodality on their own account. There is much less assigned time for spiritual exercises; but, I think, there is quite as much time spent by these young men in vital spiritual exercises—and spent perhaps more healthily, since they themselves undertake on their own initiative so to spend it. They are less visibly led but they still frequently go to the blessed presence of Christ. And are there not today a good many more vocations than in the older days?

The item—the attractiveness and attraction of the Real Presence—is, perhaps, the most significant thing yet mentioned for frequent Communion has come into the world since the days of a generation ago and frequent Communion has had, I think, a visible effect in the habits and wholesomeness of youth. No doubt it was the Wisdom of the Holy Ghost, foreseeing the strain which modern conditions would put on youth, which brought this life-giving movement to the Church. But the movement has partially transferred from the visible promptings of men to the invisible promptings of Christ a goodly portion of the direction and leadership of youth. Christ talks in and to the hearts of these young ones. If the circumstances of branch teachers and other handicaps of the modern college have made some of the faculty more remote from the healthy and desirable contacts with the student—though these contacts are by no means wholly gone and still many youths are “smoked at” in private “causeries”—the fact of frequent Communion has brought the Blessed Christ into greater and more intimate contact instead.

Of course, there are difficulties in the present systems which should be eradicated. But there is a sturdiness being gained by the modern Catholic college man, there is an initiative frequently displayed by them, there is a vision and a sense of the need of Catholic Action, there is even a rather fair amount of intellectual training being given.

Let the incident I began with be a sample of what I mean. Undoubtedly it was the Holy Ghost who saw to it that Pius X should revive the practice of frequent Communion. No doubt it was the maternal love of the Blessed Mother which is behind the revival of the Sodality. Perhaps it is not too much to say that it is the love of Christ which is prompting the present generation

of teachers to impart to the youth entrusted to them the masterly art of teaching themselves to appreciate, to use, to draw a new much-needed strength from the Eucharistic Christ.

With Scrip and Staff

IN his peregrinations last summer, Father Jude paid a visit to Konnersreuth, where he interviewed, so he says, the famous Teresa Neumann. Honestly, he assures me, he was profoundly impressed by her; though he would not go so far as to declare himself frankly committed to her defense. What struck him, he says, was her simplicity and apparent openness; her entire absence of poise. She joined in the hymns to Our Lady, which are the popular songs of the place, in the jolly, hearty fashion of a child. Moreover, she was held in tremendous respect by the local villagers. Her word was law in Konnersreuth. When, for instance, she requested that in that particular village they should refrain from dancing, the people gladly complied. She was respected and she was loved. It seemed hardly possible, said Jude, that an hysterical person, either deceiving others or deceiving herself, could be so generally beloved.

Following his suggestion, I read through, in the autumn, the two long volumes of Dr. Gerlich, the Liberal Munich journalist, who investigated Teresa's case. Dr. Gerlich was completely won over to her. His book, though smooth German, is not easy reading. A great part of it is devoted to analysis of her medical history: did she experience the accidents that she describes; did these objective occurrences, not mere subjective states of mind, produce her condition; was she actually cured of various infirmities in a manner inexplicable by medical science? I read the book prepared to be convinced. Probably I should have been, if I had read it more minutely. But somehow it did not strengthen my conviction. Dr. Gerlich, frankly, does not make upon one the impression of objectivity. He is devoted to Teresa; he lives and moves enthusiastically among the little circle of her intimates; he seems to be “one of the family.” That was doubtless part of his technique, but it seemed to me overdone.

Above all, he is *himself* not a medical man. He was decidedly disappointed when he was unable to obtain an authorization that he desired from the Bavarian civil authorities. They turned him down flatly as merely “literary,” *belletristisch*. This was probably unjust. But the case is altogether exceptional. It does demand rigid investigation, under the severe restrictions which science imposes. It is not hostility to the supernatural that calls for such a course. Nor is it, as Dr. Gerlich seems to think, necessarily an insult to Teresa's rights of citizenship. After all, whether or not she likes it, she is a part of the public property, the *Gemeinwohl*; and the honor of the Church, if no other reason, would seem to call for such a public verification.

Nor can I get out of my mind certain impressions

which *as yet* do not seem to fit into the picture of a Divinely favored being. Doubtless more faith and less sensitiveness would keep me from being unpleasantly impressed by the sordid medical details of her case. But her peasant stolidity does seem to fit queerly with her learned quotations from the Aramaic and Hellenistic Greek; which, in turn, savor of Anna Katherine Emmerich, the ready-made archeologist. I am the last to begrudge her the long automobile rides, during which Dr. Gerlich found her clairvoyant of motor troubles. After all, she may be a modern saint. These things, and some other oddities in the case, may clear up, as may the fixed resistance which, I understand, her parents have placed to her being satisfactorily investigated. But they do not help just now. They do cause some hesitation in one who has not visited Konnersreuth.

ENTERTAINING these sentiments, I find myself in company with that unique character, Michel Eyquem, Sieur de Montaigne. Not much recommendation, I hear you say. Certainly Montaigne was no saint. But then, he never pretended to be one. With all his failings, he did have the Catholic faith. He had more spiritual insight than he is usually given credit for. And he had good sense.

In his insatiable desire to go everywhere and see everything, Montaigne one day visited the prison wherein were confined some unfortunate creatures accused of sorcery. In his country and time, to be accused of sorcery was about as reassuring as being accused of counter-revolutionary activities in Stalinland today. Montaigne, however, was not impressed by their criminality. They appeared to him simply a group of poor, deranged, or hysterical souls. "What they need," he said, "is hellebore, not hemlock."

Hemlock, as you know from your Plato days, is the poison which criminals were formerly bidden to quaff. Hellebore, I believe, is a specific against insanity. It is supposed to render you calm, sane, objective, and so on. If so, it must be a very precious herb. Particularly interesting in this connection is the fact that an honored member of the AMERICA staff has actually undertaken the cultivation of hellebore. Being himself eminently gifted with cheerfulness and sanity, it is his object, I understand, to purvey choice pellets of the dried herb to publishers before they write their blurbs, to readers who find AMERICA too militant, to budding authors, who are uncertain of the borderline between poetry and prose. April's suns are expected to do wonders with the AMERICA hellebore patch, after the twenty-nine days of rain in March. The pellets should be all ready for the silly season in August. They will be distributed gratis to those who are positive they do not need them.

BUT it was Montaigne's further reflection, rather than the hellebore, that arrested my attention. For, says he, it is entirely Christian to suspend judgment where the marvelous is in question. "I am," he says, "of the opinion of St. Augustine: that it is better to lean towards

doubt rather than towards certainty, in things that are difficult to prove and dangerous to believe." *Et suis de l'avis de saint Augustin: qu'il vaut mieux pencher vers le doute que vers l'assurance, ez choses de difficile preuve et dangereuse créance.*

So, for instance, when I read of the mysterious visions of Beauraing, in Belgium, which of late have aroused so much excitement, I am inclined to use Montaigne's caution. The story is simple. On November 29, of last year, at 6.30 p.m., a group of school children from eleven to fifteen years of age, passing by the grotto of Our Lady of Lourdes at Beauraing, saw, as they believed, the statue move. Frightened, they ran away. On a succeeding day, there was a vision of a Lady of surpassing beauty. More visions followed. The Lady spoke to them, and declared that she was the Immaculate Conception. Immense crowds have since frequented the grotto, where day after day, the vision is repeated for the children.

They behave with the simplicity, directness, and complete absorption of persons who actually do witness such a celestial sight. They drop on their knees, suddenly, at its appearance, without any preconcerted plan being evident. They are oblivious to sounds, sights, even to needle pricks and flames, which leave no trace when applied to them. The children themselves are said to be perfectly normal and healthy. There are two Voisin girls and one little Voisin boy; and the two Degeimbre girls. Their families are not particularly religious, indeed rather the other way. The children were known as ordinarily well-behaved and fairly intelligent, neither gifted nor over-pious. Their story is invariably consistent and has not yet been shaken.

What will it come to? No one knows. There is only one way to deal with such affairs: time, patient investigation, and observation of the effects. THE PILGRIM.

THE MOTHER'S VISION

"Is that sleep that is on thee, O Mother?"

Said her One Son alone.

"It is not, but a vision, O Son, of Thy Passion."

And she 'gan to make moan.

"What is thy vision, O Mother?"

Said her One Son alone.

"Thou wert brought to the scourging, O Bright Love,

And bound to a stone—

Being tortured and heavily tortured,

With Thy share of red, dripping blood

In streams flowing down in Thy standing,

And around in a flood—

And a Wound in Thy bright side, my Darling!

Where the spear of venom was hurled."

"A warm House to shelter, O Mother,

The sorrowful ones of the world—

Whom, in the truth of thy vision,

From sin shall My good Blood dis sever,

And no chain of the chains of Hell's warden

Shall bind them again for ever."

CATHAL O'BYRNE.

Literature

A Birthday for Agnes Repplier

EDYTHE HELEN BROWNE

ON April 1, Agnes Repplier was seventy-five years old. For more than fifty years she has been writing precise papers, essays, and miscellany of chaste style that only certain talent can bestow. Catholic intellectuals brought up on Miss Repplier regard her as a perennial joy with a new book in blossom every Spring; and she has merited this distinction since the blizzard-born Spring of 1888 when her first slim volume, "Books and Men," made its shy bow.

In the closing years of the nineteenth century her reputation as essayist was throned somewhat upon the popularity of essays as recreational reading; yet, today, when essays have to beg audience, when only the name already secure in other techniques can support them, Miss Repplier is still heralded and hailed for her essays alone, for their scratch of wit and hum of wisdom, for their abiding style of melodious word and dextrous sentence. The surviving voice of a trio long since retired by the deaths of Alice Meynell and Louise Imogen Guiney, she excels in the six types: the personal, descriptive, critical, editorial, and reflective essay, and character sketch, and in their larger aspects of informal biography and picturesque history.

Space does not permit, nor does even festive occasion dictate, a recital of her craftsmanship. She is acknowledged supreme among American essayists, leaning to traditions of other eras, yet erect to the face of the present; that she is a Catholic does not qualify that rank, as some critics shrewdly do, for far from being narrow and sanctimonious she is tolerant and good-humored with a great roam of subject from cakes and ale to accomplished great-grandmothers. To interpret the bestowal of the Laetare Medal upon this distinguished Catholic gentlewoman is but duly to reflect in courtesy for the moment on her career as a whole thus honored.

Agnes Repplier has defended Catholic ideals with pen polite but acute. "In Our Convent Days," an epic of junior years, rears the subject of Catholic education and disposes of it with neat turns for its advantages and gentle touches upon its charms. In essay and in sedate lecture she has clarified the theme of Catholic womanhood and its potentialities for a better Christian day. Next to maintaining ideals she has kept her pages undefiled from the virus of cant, false philosophies, and the rash of so-called "new movements." She has conceded nothing to the disciples of loose thought and traffickers in pagan pessimism. Indeed, she is so devastatingly cheerful, she makes such potent combinations and antidote to false theories out of a gay heart and truth, that sham crumbles of its own weakness under her pen.

The twenty-two trim volumes in quiet, genteel tones of gray and maroon and antique green that record Miss Repplier, enrollment of the years from 1888 to 1932, separate into three interesting groups replete with per-

sonal message, for such accumulating work reveals her process of mind and temperament, in young womanhood, in the "happy half-century" of middle age, in maturity. Six volumes, launched upon the stream of a new century, published between 1888 and 1901, disclose her to have been absorbed in books and things bookish. Her very first volume she labeled "Books and Men," and ten essays out of the compact fifteen in "Essays in Miniature" are minute papers upon such literary traditions as authors' intentions and publishers' trials.

Despite its title, "In the Dozy Hours" is gaily alert to a variety of subject but especially enterprising and full of quip in discussions like "At the Novelist's Table," "Reviewers and Reviewed," and "The Forgotten Poet." Every woman, even the unmarried literary individual of Miss Repplier's assured type, wedded to the exactions of a career outside the home, has the feminine eye of curiosity upon her six, secretly sighs for the obscure joys of domesticity, indulges in reveries that gather children about the hearth; and so "Varia" opens with "The Eternal Feminine," an essay in high defense of the woman of the smart 'nineties already emancipating towards the ballot.

"Essays in Idleness" is a short series on the comfortable securities of home; a big, ring-tailed cat and her purring vigilance upon the routine of a household, leisure, which, in its endearing sense, is the inflowing of the spirit of home upon one, and letters, the receiving and writing of them as an interlude in the day spent at home—these are the subjects that come pressing to Miss Repplier's pen. Shadowy little children wander through her early pages, little anemic *type* creatures, dramatizing such essays as "Battle of the Babies," "The Children's Age," and "Little Pharisees in Fiction." The author has children by the hand all along the way in very many of the later collections.

From the year 1901, first-born of the century, to the embroiling second year of the Great War, 1915, eight stout volumes to prop the slender six are attached to the middle period of her career, already fruitful, and these from the soil of personal background of hobbies, reminiscence and travel. She is loyal to one hobby, cats. Her fireside in Clinton Street, Philadelphia, is not decorated with silhouettes of pampered and vagrant specimens. She collects bits of kitchen and cat psychology, whiskers of pedigree and plebeian bristle, and enough instances of behavior to start a cat clinic. "The Fireside Sphinx," in memory of her own proud pet, the mighty Agrippina, clever with drawings of sober cats and tumbling kittens, is an excursion into the romantic history of cats, from the legend of Noah hypnotizing the lioness and she sneezing forth the cat, to the well-established mouser of today. "The Cat" is still another dedication, all cat, and in "Americans and Others" the grocer's cat is exalted so that it becomes the most picturesque American of them all.

Reminiscence is magic capture of the past. Out of the memory of "a little American history with green sides and a red back" comes a delightful journey in retrospect,

"Philadelphia—the Place and the People," by Miss Repplier, who was born in that decorous Quaker City. Although its chapters, built upon historic archives, are not really reminiscent, they bear that private touch of devotion to one's birthplace that telescopes time and offers an intimate record. "In Our Convent Days" is reminiscent of girlhood hours turned golden through the years, of happy fluctuations in the sterner business of acquiring education at the fairy age of eleven. How gracefully she slips back through the blur of thirty-five years! "The Girl Graduate" of a later collection is an essay sharp with allusions to her own seniorship.

From travel abroad Miss Repplier has brought home, not mere tourist enthusiasms for old cathedrals and English inns, but a lasting supply of writer's grist, impressions, ideas, characteristics, and the estranging differences of foreign lands, which have germinated in such essays as "Travelers' Tales," "A Question of Politeness," and "The Estranging Sea," in the combining volume, "Americans and Others," "The Modest Immigrant" in "Counter Currents," and "When Lalla Rookh was Young" in "A Happy Half Century."

The Great War and its critical readjustments stirred many a pen, Miss Repplier's among them, for with the years she assumed a more authoritative, editorial attitude in her work. In 1919, after a lapse in uniting essays under title of one volume, came a fine flourish of controversial papers, "Points of Friction" and "Under Dispute," which the public library appropriately binds in surly green. The hiss of contention steals even upon titles of the essays like "The Battlefield of Education" and "The Divineness of Discontent." Writing in a day of big issues Miss Repplier gave gustos of new meaning to such subjects as woman's rights in "Woman Enthroned" and the vagaries of wealth in that pithy-toned essay, "Money," containing a scouting sentence on the trail of the 1929 depression: "Every class resents the extravagance of every other class; but none will practise denial."

Another volume in more idle, leisurely mood, "Times and Tendencies," published in 1931, is the author in refreshing treatment of subordinate, pin-money matters like Americans on holiday, movie humor, pills and the public and condescending Americans.

Such a splendid exponent of Catholic literary culture as Miss Repplier was well destined to the task of biography. After a first volume of tribute to "William J. White, M.D." in 1919, she swung definitely into the vogue of biography; shadowy profiles of the Catholic great haunted her pen until two finally emerged in the complete lineaments of character: "Père Marquette" and "Mère Marie of the Ursulines." Even though stimulated to a new purpose of serving Catholic biography she reverts to the delightful abandon of the pure essay in her latest blend of banter and wit, so capriciously named, "To Think of Tea!" But this may be but an interlude between more biographies.

The Catholic literary world congratulates the charming Miss Agnes Repplier on these, her achieving seventy-five years!

REVIEWS

Trends of Civilization and Culture. By CHARLES GRAY SHAW. New York: American Book Company. \$3.50.

This book is of a sort whose name is becoming legion. It is intended, according to its publisher's note, "to cover primarily the foundation or orientation course which ordinarily forms a part of the social-science program for freshmen in colleges." One should not perhaps so much quarrel with a book that strives to meet an imposed impossible situation as with a system of education which creates that situation. The fact remains, however, the book attempts the impossible task of encompassing the history of civilization in a single volume, and succeeds only so well as such attempts can. Knowing college freshmen for what they are, one cannot but picture the effect of such orientation as will be hereby provided. Orientation there will be, but of a sort apt to beget dizziness; and the view obtained of the world's past history is likely to be that of a landscape seen through a knot hole. The book is well intentioned, and many of its faults are to be imputed to the sheer impossibility of its aim rather than to any bias of opinion. Yet errors of judgment need not be condoned. A Catholic reading the "tolerant" treatment afforded Our Lord, Jesus Christ, cannot but be impatient. Christ must be shown as wholly unique in the world's history, else He is misportrayed. The presentation, too, of Scholastic Philosophy leaves much to be desired. Anyone who has actually touched and handled that system knows that here is the merest of superficial handling of the subject. One cannot but propound dimly what one only dimly knows. The defects of the book are mainly those of omission and of hasty, uneven treatment of vast areas of human thought and experience. The total resulting effect upon inexperienced minds will probably be that of blurred pictures of the centuries which have preceded us and an improper understanding of the influences that have come to shape the mind of the present day. W. Y.

Growth and Development of the Child: General Considerations. \$3.00.

Nutrition Service in the Field: Child Health Centers. \$2.00.

Growth and Development of the Child: Appraisal of the Child. \$2.75. Publications of the WHITE HOUSE CONFERENCE ON CHILD HEALTH AND PROTECTION. New York: The Century Company.

The main object of the Committee on Growth and Development has been to appraise the existing knowledge descriptive of the growth and development of children from conception to maturity. The Committee has pointed out obstacles and indicated specific lacks. Ultimate gains may come through the fuller understanding of stabilizing controls, of the nature of temperature regulations in the body, of the relationship of sleep and repose to physical and mental fitness, of Roentgenographic study revealing conditions as reflected in the bones, in the thickness of subcutaneous tissues and in muscle bulk. There is need to recognize good body mechanics as possible of attainment, light as an adjuvant in the treatment of disease, and the bearing of socio-economic factors upon growth and development. Can we not foster the realization of inborn potentialities in the individual child? We must study each child as a lock of unique mechanism, then devise the key to fit that lock. The report of the Committee represents the union of the point of view of the laboratory scientist with that of the practising physician. The Subcommittee on Nutrition furnishes outlines of work being done in making good nutrition possible and of work in behalf of children suffering from malnutrition. Educational centers furnish training for this service. The Subcommittee on Health Centers emphasizes the need of preventive medicine. Periodic physical examinations of young children along with parental education through the physician, help the well child keep well. Stress is laid on the growth and development of the normal child. Every effort must be exerted to foster normal progress toward mental and physical maturity in all phases of behavior. In our medical schools, why is not psychiatry placed on the same plane as physiology? Why have we no systemized

effort in behalf of gifted children? Why does not health, as such, receive consideration adequately balancing that accorded to disease? The adaptive mechanism of infancy demands a clean birth, good nutrition, guidance in useful patterns of control, and a dependable start in the formation of "the cementing substance which holds in structural form the equipment of intellect and personality"—normal habits. This is a good work, done for the sake of the harmoniously developed child, sound in mind and body.

G. M. C.

The Letters of Matthew Arnold to Arthur Hugh Clough.

Edited by HOWARD FOSTER LOWRY. New York: Oxford University Press. \$2.50.

Acting as his own critic, Matthew Arnold once remarked with Horatian self-complacency that he would have his turn. Time, with the help of the New Humanists, has justified the prophecy; for few if any of the once more popular Victorians seems to our generation to speak a more modern accent. High seriousness and classical restraint may be caviar to the general, but after all they are less cruelly dated than the enthusiasms of Tennyson and Browning. The apostles of culture, like the Philistines, are always with us. It is chiefly for them, whether they call themselves Humanists or not, that the present book is published. The sixty letters here printed for the first time are with one or two exceptions addressed to Arnold's most intimate friend in the years when both were bringing out their first poetry and formulating their critical creed. There is little in the two lives at this important but obscure period, 1845-1861, that the letters leave untouched. We follow the personal drama of their friendship with its clouds and sunshine up to the close in the premature death of Clough; we catch their differing attitudes to the religious questings that clouded both their lives; most clearly of all we note the genesis of many of the critical ideas later most characteristic of the Essays. With painstaking notes Professor Lowry has clarified nearly every fugitive allusion in the letters at times almost cryptic in their exuberance. Moreover, he has in two generous introductory chapters sketched the history of Arnold's mind, thus whetting our appetite for other letters and journals which have been entrusted to his editorial care.

A. C. S.

Criminals and Politicians. By DENIS TILDEN LYNCH. New York: The Macmillan Company. \$2.00.

A modern ending of the Gettysburg Address would read: "... a government of the people, by the racketeer, and for the racketeer." Should the objection be raised: "No, not 'by the racketeer' but 'by the politician,'" the objector could be referred to Mr. Lynch's accumulated evidence and scathing indictment which leave no doubt that racketeers and corrupt politicians are so closely allied in their unholy war of depredation on legitimate business, that a distinction can hardly be raised between them. A peer of grafters once said: "What are you going to do about it?" The battle seemed one-sided until the public was aroused and made crime conscious. "Obtaining most of his information firsthand from honest officials . . . and from citizens who have organized to fight the racketeers," Mr. Lynch has done a good job in helping to expose the "gory reign of the underworld"—the "spawn of the brothels and the prisons."

R. P. L.

The March of Democracy, II: From Civil War to World Power.

By JAMES TRUSLOW ADAMS. New York: Charles Scribner's Sons. \$3.50.

This is the "second and final" volume of Mr. Adams' "March of Democracy." The first, published last year, was reviewed in the issue of AMERICA for December 3, 1932. Beginning with the election of Abraham Lincoln, the "march" is carried forward in this second volume to the dramatic occasion of Franklin D. Roosevelt's arrival by airplane at Chicago, where he personally and verbally accepted his nomination for the Presidency by the still-assembled Democratic National Convention, July 2, 1932. With unflinching good temper and an impartiality that is majestic,

the author informs and instructs the reader's intelligence and charitably allays the violence of heated passion likely to be aroused when opponents attempt to discuss some particularly virulent subject, such as reconstruction in the South after the Civil War, or Prohibition today. With illustrations new and unusual, but always appropriate and admirable, the text of the narrative is adorned and made vivid. As in the first volume, there is an abundance of "text-cuts," maps, and half-tones that greatly facilitate both the reading and understanding of the subject or event being recounted. An index fifteen pages in length closes the book.

M. J. S.

The Odyssey of Homer. Translated into prose by T. E. SHAW.

New York: Oxford University Press. \$3.50.

This translation by "Lawrence of Arabia," in his concept of the Odyssey, is "gay, fine, vivid . . . never huge or terrible." It is rich, easy, musical, frequently falling into metrical prose. But it is a strange mixture; at times archaic, again quite modern; words are employed in unusual meanings, again it is colloquial. The freedom in translating, while expressing the translator's interpretation of the poem, is somewhat jarring. Imagination may be as detrimental to a translation as the labored, over-critical work of scholars. This translation may bring the modern man closer to Homer, but it removes Homer farther from us. For those who have read the Odyssey it cannot be satisfying, and it is difficult to see where it is an improvement on Butcher and Lang. However, if it succeeds in creating an interest in some to whom Homer is no more than a name, it will have performed a great service.

J. A. W.

BOOKS AND AUTHORS

League of Nations.—For students of political science, anything and everything that will give a clue to the complexities of the League of Nations is a balm. Handbooks, of course, can clutter you up with terrifying tabulations, or they can take you by the hand, and show you the works. The latter course, happily, is followed by Judith Jackson and Stephen King-Hall in "The League Year Book: 1932" (Macmillan. \$3.50), which makes its first yearly bow to the public. Letter-press, arrangement, and condensations are all intelligently planned. There are five excellent charts, and much information on special points, such as procedures in various instances, which are particularly helpful. There is also a summary of proceedings for the year 1931-32. The 1933 volume, we are told, will be even more complete.

Seldom, in the history of the world, has a group of five men been chosen for a more arduous and responsible task of investigation than was the Lytton Commission, empowered by the League of Nations to draw up a report on the Chino-Japanese Manchurian dispute. Out of the vast mass of material submitted to the Commission, the "Memoranda Presented to the Lytton Commission" prepared by Dr. V. K. Wellington Koo, Chinese Assessor to the Commission, are of great importance and interest, even to the casual reader. They are embodied in two paper-covered volumes published by the Chinese Cultural Society, 743 Fifth Avenue, New York City (\$3.00 for the two volumes), and cover the principal phases of China's experience.

Interpreting Our Times.—Those who have followed Walter Lippmann in his syndicated column on current affairs in the daily papers will be glad to have in permanent form the more general of his articles, collected by Allan Nevins in "Interpretations, 1931-1932" (Macmillan. \$2.50). The selections cover the depression, politics, Congress, the War debts, foreign policy, Tammany politics, and the social scene in general. Mr. Lippmann's unrivaled power of lucid expression makes the short papers a pleasure to read. At the same time the book is a striking proof of the extent to which Mr. Lippmann has moved toward conservatism since his days on the *New Republic* and the *New York World*.

In his usual interesting style, Mark Sullivan in this latest

volume of "Our Times" (Scribner's. \$3.75), gives us a popular history of the leading events that have occurred in our country from 1904 to 1914. Though a great part of the work is taken up with the political life during the Roosevelt and Taft administrations, Mr. Sullivan does not overlook other events that have entered into this period. Thus among other facts he tells us of the beginnings of our giant industries and of the new social and economical problems to which industry gave birth. He has made the record valuable by many reproductions of the magazines and press of the period (1904-1914) which reveal the styles, manners, enthusiasms, humor, and tragedies of those days which still clung to the spirit of the frontier conquerors.

Historical.—In the wonderful work carried out by her monastic Orders the Church recognizes one of her greatest glories, and it is always good to hear some reliable word about their origin and development. In clear tones this message comes to us in "The Story of Mount Mellerey" (Gill, Dublin. 7/6) by the Rev. Ailbe J. Luddy, O. Cist. An introduction of some thirty pages paints in miniature the history of the Cistercians from their foundation under Stephen Harding in the eleventh century down to the efforts made in late years to unite their various congregations. French religious persecution opened the way for the renewal in Ireland of the flourishing days of monastic activity brought to an end by the dissolution of the monasteries in the orgies of the Reformation. In the nineteenth century, after disheartening trials at the start, a permanent settlement was made at Mount Mellerey that was to bring abundant spiritual harvest to Ireland and the whole Church. The history is told in an engaging leisurely style that brings out the deep supernatural factors without neglecting the little human touches that make the changing scenes live in the mind of the reader.

Last summer Francis MacDonald Cornford delivered four lectures at Cambridge as part of a course on the contribution of ancient Greece to modern life. These lectures are now available in a neat volume entitled "Before and After Socrates" (Macmillan. \$1.50). Marking a decisive break with early Ionian science, Socrates turned philosophy from the study of nature to the study of human life and opened the way for the elaborations of Plato and Aristotle. The myth-making imagination of earlier days was replaced by pure reason which in turn either broke down before the great problems of life or overreached itself in extravagances. Both in the ancients and in the author of the present book, the chief difficulty was in the lack of an adequate religious creed which, while not directly solving the problems set by reason, can furnish the guidance necessary for arriving at their solution.

From Other Sources.—At the beginning of "Highways" (Badger, Boston. \$2.00), by Elsie Aultman Ballou, the heroine is studying for work in the Protestant mission field. It is a co-educational school, and love comes in to complicate the problems faced by the students. After many vicissitudes which are told in simple but attractive form, the girl marries a minister who had found his work hampered by the restrictions put upon his preaching by the church authorities and had decided to strike out along new paths. Their home becomes a kind of retreat house for perplexed persons and a wayside spiritual station for travelers. The religion they teach is drawn from the more obvious lessons of the Gospel, with emphasis on the need of prayer and of kindly action toward all.

A pleasing addition to the literature about the Holy Land comes in "Palestine" (Houghton Mifflin. \$2.50), by Frederick DeLand Leete. The physical, social, historical, and religious features of what the author happily calls "The Land of Light" are combined in charming style, and an abundance of information is supplied that will be useful for the tourist or the reader at home. Though the Protestant viewpoint prevents the writer from seeing some of the beauties of Catholic devotion, the general tone

of the book is in full sympathy with the lofty significance of the events that took place in the Holy Land, while the delightful descriptions of the more important localities make cheerful reading. Eight clear-cut illustrations and an appendix on guides contribute to enhance the feeling of close contact with the sacred places which is produced by the author's personal comments throughout the volume.

With the conviction that Jewish schools and adult groups would profit by more direct contact with the treasures of ancient Jewish lore, Beryl D. Cohon has published some of these treasures in "Ethics of the Rabbis" (Chapple, Boston. \$1.00). It is based on the treatise in the Mishnah entitled Pirke Aboth. Brief notes explain the text, short biographies of the more famous sages are given, and the text of the treatise is printed at the end in the original Hebrew. The book will undoubtedly be of service in Jewish schools. It is interesting to note that the editor leaves to the decision of the reader the question whether the rabbis were right in holding that there are rewards and punishments in the next life. While God is frequently mentioned, the name seems to stand, as it does for many moderns, merely for a general combination of the individual's own ideals.

Headmaster Jerold O'Neil has had considerable experience with a certain type of modern boy, so his series of essays, entitled "That Problem Called the Modern Boy" (Sears, New York. \$2.50), is worth reading for these two reasons: first, he shows that children ape their parents and many of their failures are a "throw back" to their progenitors' own failings and, secondly, as Mr. O'Neil's experience has been largely with the modern non-Catholic Prep School boy, this book should be an eye opener to the "social-contact" type of Catholic parents, intent on enrolling Junior in such schools.

Take up Robert Benchley's, "No Poems, or Around the World Backwards and Sideways" (Harper. \$2.00), and you will not have read a page before Old Man Gloom has fled out the door, for he abhors a chuckle, and an honest-to-goodness laugh is his worst enemy. Brouse as you will from "How I create" to "Matinees," and you must say: "That's good." He thumps and prods the foibles of his fellow-man, laughs at the vapors of the pseudo-scientist, the governmental red tape, and society with its false front. The home, the street, our amusements, our travels, all are grist for his mill. Then, too, the ludicrous pen-and-ink sketches of Gluyas Williams, that add the touch of spice to Benchley's humor, are inimitable. Read then "No Poems," and be sure to pass on to others this volume of a modern jester.

"The Histomap of Evolution" (Histomap, Inc., Chicago. \$1.00), by John B. Sparks, is a graphic presentation of the theory of Evolution. The author is fair enough to warn that "limitations of space prevent the repetition here of the qualifying terms *probable* or *according to present knowledge*, and these terms must be understood in respect to many of the closer relationships shown below." The map is cleverly done and, provided the author's frank warning be heeded, will aid students in grasping easily present-day Evolution at least in its larger aspects.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AS THE EARTH TURNS. Gladys Hasty Carroll. \$2.50. Macmillan.
GREAT TECHNOLOGY. THE. Harold Rugg. \$2.50. Day.
IN PLACE OF PROFIT. Harry F. Ward. \$2.50. Scribner's.
INTERNATIONAL POLITICS. Frederick L. Schuman. \$4.00. McGraw-Hill.
MANUAL OF CATHOLIC ACTION. A. An Irish Priest. 2/. Gill.
MODERN STATE. THE. Edited by Mary Adams. Century.
PRIÈRES D'UN CROYANT. Marcel Légaud. 15 francs. Grasset.
PRIESTLY VOCATION. Rev. John Blowick. 10/6. Gill.
PROPAGANDA MENACE. THE. Frederick E. Lumley. \$4.00. Century.
RED VIRTUE. Ella Winter. \$3.00. Harcourt, Brace.
ST. AUGUSTINE. Rebecca West. \$2.00. Appleton.
THIS IS CHRISTIAN MARRIAGE. Adrian Lynch, C.P. \$1.60. Sign Press.
TEKAKWITHA, LILY OF THE MOHAWKS; THE WHITE FLOWER OF THE CANI-
ENGA: TEKAKWITHA, WHO MOVETH ALL BEFORE HER. \$1.00. Tekak-
witha League.
TRAGEDY OF LYNCHING. THE. Arthur F. Raper. \$2.50. University of
North Carolina Press.
UNCLE PEEL. Irving Bacheller. \$2.00. Stokes.
WORLD PROBLEMS. Marcellus Donald A. R. von Redlich. \$3.00. Social
Science Publishing Company.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Catholics and the Jewish Protests

To the Editor of AMERICA:

"Handsome Adolf," the self-constituted messiah of Germany and his conglomerate following signalize their advent to power by giving vent to their anti-Jewish hatred. At once our New York press is aroused. The street is filled with protesting paraders and prominent citizens; Catholic, Protestant, and Hebrew raise their voices in denunciation of the Nazi pogrom; the Garden is packed with a cheering multitude as mayor, governor, senator, and an ex-Presidential candidate appear on the platform to assail Hitler's gospel of hate.

Your correspondent is in entire sympathy with this movement of protest against what he believes to be an outburst of cruel and perverted nationalistic fanaticism. But he wishes to point a moral. Since July, 1931, the Spanish Republic has pursued a bitterly anti-Catholic policy. It has expelled the Society of Jesus, and confiscated its property; it has revealed itself as a Masonic dictatorship whose chief aim seems to be to crush the Church. Mexico, again, needs no comment from me. Against Spanish and Mexican conditions the Holy Father has repeatedly raised his voice in thrilling protest. AMERICA and the Catholic press in general have ably supported him. But has any mass movement of protest resulted? Have we Catholics mobilized our strength with the speed and skill of our Jewish fellow citizens? Have we swayed the secular press into featuring the Spanish and Mexican persecutions? Have we sought to induce protests from leading public men?

All America knows at least this—that Hitlerism is bitterly anti-Semitic, and that American Jews are standing by their German brethren to the last ditch. I hope that if we American Catholics are ever pilloried, we may feel conscious that our fellow-Catholics from pole to pole are with us. Herr Hitler seems considerably perturbed over the effort to mobilize American opinion against his anti-Semitic activity. Señor Azafia has less reason for anxiety on that score. He may choke Catholicism in Spain without arousing any very severe reactions amongst us. Yet American Catholics outnumber their Jewish fellow-citizens by ten to one.

New York.

LAURENCE K. PATTERSON, S.J.

More About Protests

James W. Russell, Dorchester, Mass., summarizes the opinions of the Boston College students on the recent anti-Hitler protests, and says, "If we Catholics were quicker in protesting, there would be less maltreatment of our fellow-believers." Carl J. Thayer, Salem, Mass., writing on the same topic, asks, "Why cannot we Catholics arouse the great American public by the same means to a vigorous condemnation of the persecution in Spain, Russia, and Mexico?" Thomas F. Ward, New York City, after congratulating American Jews for their action, points to Mexico and hints that Catholics lack leadership for the organization of protests. Henry S. Beauregard, Brookline, Mass., complains that Catholics are quiescent, although their brethren in Germany are "being afflicted with moral violence. The German Catholic press has been subdued." He ends by demanding vigorous action about Mexico. Joseph A. Moylan, Secretary of the Baltimore K. of C. Action Guild, sends the resolution adopted by that body denouncing the Mexican Government—a resolution which was also sent to the Honorable Secretary of State at Washington.

Way of the Cross in Pantomime

To the Editor of AMERICA:

On Friday afternoon if you drop in to Sacred Heart Church, Pittsburgh, you will think you have wandered back into the forgotten centuries and behold again the Catholic Church, the true mother of all the arts. The pulpit resounds from ocean to ocean so much with the assertion that the Church is the nurse and guardian of our intellectual and cultural life that we would like to see more facts to substantiate it. We have been hearing from our babyhood that the Church was the source and origin of the drama, but we look in vain for anything in modern dramatic literature that has even a bowing acquaintance with things religious.

Hence the surprise that will await you when you drop in for the Way of the Cross and find the whole thing done in medieval fashion, just as it was done in the great old-world parish churches and cathedrals of Europe 500 years ago, by a small group of children taken at random from the grade school of the parish. The selection was not made on the basis of sweet looks or dramatic ability or family background or any of the many standards that are employed in the selection of a cast of a mystery play. That spirit was to be one of stark and utter simplicity; it was not to be a shred of anything theatrical—no make-up, no elaborate costumes, nothing requiring any expense for its presentation; and the children chosen were taken at random, for all are God's children, and no high talent is necessary to follow the few and simple directions to portray the mystery.

The decision to portray the dolorous Way of the Cross in church came after a visit from Hilary Pepler, a Dominican tertiary from England, who was a visitor at Sacred Heart rectory. He explained how this was carried out in their medieval colony in England with a handful of very poor children, and he volunteered to demonstrate it for the priests of the parish. Within half an hour the results were so extraordinary that the church was put at his disposal, and with but two or three short rehearsals, with nothing required other than a few cassocks for the boys and the usual gowns for the girls, the Way of the Cross was portrayed with such pathos, such dignity, such gripping interest that three-fourths of the congregation both in the afternoon and in the evening were in tears. And the surprising thing is that not a word was spoken by the children; they were not required to learn a single syllable of text. Neither was there any explanation from the pulpit; the priest merely announced the Station; the children then proceeded by pantomime, slowly, with consummate reverence, to do the thing that was commemorated in that Station; and then a prayer was said by the priest in the pulpit, the choir sang the usual verse of the "Stabat Mater," and the priest announced the succeeding Station. Only that and nothing more.

The Sacred Heart clergy invited a considerable group of important observers to note the result upon themselves and upon the congregation and to report back their recommendations. Without exception, from the head of the Drama League in America to highly cultured ecclesiastics from various parts of the city and to the nuns in the parish schools and the people themselves, there was not a dissenting voice, and the requests since then for its repetition have amounted to a flood.

Just this week, in one of the most noted American schools of drama, the lecturer was instructing his class about certain stage directions, and his text, of all things, was a set of directions drawn up by no less a personage than the Lord Bishop of Winchester, England, wherein he lays down the manner in which those who portray the mystery plays in the churches should conduct themselves.

Pittsburgh.

REV. THOMAS F. COAKLEY, D.D.

[During the Easter vacation Mr. Pepler is conducting a four-day school of instruction in religious drama and pantomime at the College of the Sacred Heart, Manhattanville, New York City. Nuns, school teachers, and others are being shown how simply and beautifully this religious pantomime can be arranged at practically no expense for stage effect, costume, or other outlay.—Ed. AMERICA.]

Chronicle

Home News.—President Roosevelt moved toward development of the Tennessee Valley and completion of the Muscle Shoals power project. In a special message to Congress on April 10, he asked for legislation creating a "Tennessee Valley Authority," a corporation "with the power of government but possessed of the flexibility and initiative of a private enterprise." On the next day such legislation was introduced by Senator Norris and Representatives McSwain, Hill, and Almon. The House bills were identical in language, favoring an immediate appropriation of \$10,000,000 and issuance of \$50,000,000 bonds, at three-per-cent interest, to construct Cove Creek Dam and Dam No. 2. The Senate bill provides for a study of Dam No. 2, and then a bond issue if needed. Under both measures the President would appoint a three-member board, to be known as the "Tennessee Valley Authority of the United States." The primary purpose is to be the manufacture of fertilizer for sale direct to farmers, with electricity development secondary. In the House, the Military Affairs Committee began hearings.

Senator Borah proposed regulation of short selling on stock exchanges in a bill introduced on April 10. The regulation would be through Federal control in inter-State commerce, with the stock exchanges under the jurisdiction of the Federal Trade Commission. One of the basic rules listed is publicity for short sales.—The Black thirty-hour-working-week bill, which the Senate passed on April 6 by a vote of fifty-three to thirty, was being held in the Senate by a motion of Senator Trammell for reconsideration. The principle of the bill was endorsed by Secretary of Commerce Roper and Secretary of Labor Perkins, although Miss Perkins felt that there should be modifications to make the bill "more workable." The President and Robert Fechner, who was appointed director of the emergency-conservation program, approved on April 11 sites for fifty camps where the Conservation Corps will be put to work. Other camps will be chosen as necessary.—Mayor Frank Murphy of Detroit was appointed Governor General of the Philippine Islands on April 7 by President Roosevelt, in place of Homer S. Cummings, who will remain as Attorney General.

Testifying before the Naval court of inquiry into the Akron disaster, Lieut.-Commander Herbert V. Wiley stated on April 11 that he believed the airship's structure was not broken in the air but smashed when it hit the ocean. The testimony of Richard E. Deal and Moody E. Erwin, the only other survivors, seemed to establish definitely that the ship did not break up in the air. A joint inquiry by Congress was assured on April 8 when Chairman Vinson of the House Naval Affairs Committee withdrew his opposition. The committee will have five members from the House and five from the Senate, and will also consider "everything pertinent to airships." Its verdict may decide whether or not the United States will build any more dirigibles like the Akron.

Anschluss Problem.—Work at Geneva was at a standstill as all eyes were turned on developments of the Nazis in Germany, the Heimwehr in Austria, the growing friction of Poland and Germany, and the alarm of Denmark over the threat of the Nazis to win over Slesvig. The sudden visits of important personages to Rome for conferences with Mussolini aroused speculation. The Anschluss problem seemed to be brought into the picture. The presence simultaneously of Captain Goering, Premier of Prussia, and of Premier Dollfuss of Austria in Rome for conferences with Premier Mussolini would seem to indicate a probable crisis in this problem. It had been reported that while Mussolini favored the Fascist success in Germany, he was supporting Dollfuss and the Heimwehr in Austria against the Austrian Nazis because he feared to have war-minded Germans on his northwest frontier.

Washington Conferences.—Shortly after President Roosevelt had invited Mr. MacDonald to visit the White House for practical discussions on economic and disarmament problems (preparatory to the coming London and Geneva conferences), it was announced that France had accepted a similar invitation and would send ex-Premier Herriot as spokesman. Later, the press reported that a welcome would also be extended to representatives from Italy, Germany, and Japan for separate conversations on the same subjects. On April 8, the State Department asked Mexico and Canada to participate. Secretary Hull stated that the White House was prepared to scrap the economic nationalism of the Hoover administration and to meet the nations on a plan of cooperation more in accordance with the requirements of the new age. The discussions were intended to prepare for the success of the World Economic Conference rather than to deal with actual details best left to the conference itself. The President, however, issued a list of agenda—silver, wheat, copper, tariffs, and currency being the subjects of foremost importance. On April 11, it was reported that legislation was being drafted to give Mr. Roosevelt a free hand in the debt negotiations, at least with reference to the June instalments, and also to grant him full power to make reciprocal agreements with the foreign statesmen. Plainly the President did not relish the thought that trade agreements he might enter into with the European envoys might subsequently be rejected by Congress. Meanwhile at London Mr. MacDonald held a series of cabinet meetings preparatory to his Washington visit. He insisted that this visit was merely for the purpose of "friendly exploratory talks," but his own list of agenda seemed to promise something much more serious and binding. Premier Mussolini, unable to leave Rome at this time, was choosing a delegate to represent Italy.

Nazis Strengthen Grip.—All activities in Germany made manifest the complete ascendancy of the National Socialists and the success of Hitler's campaign for the subjugation of every force in Germany to the cause of the Nazi ideal. It was made clear to all parties that

political factions were at an end. The People's party, founded by the late Gustav Stresemann in 1918, was notified that it would be advisable to dissolve the organization and have its members enroll in the National Socialist party. In all probability the party will yield to this suggestion. The Nazis, after bringing great force to bear upon the leaders of Protestantism to line their forces with the national and patriotic objective, took hold of German industries. Dr. Ludwig Kastl, formerly president of the Federation of German Industries, resigned to make way for an executive committee of Nazi directors, who will endeavor to introduce some form of State Socialism. Dr. Philip Heineken resigned from the presidency of the North German-Lloyd steamship organization so that it might be thoroughly reorganized to serve the Nazi program. The moving-picture industry in Germany practically ceased to function while it awaited the rules and regulations whereby it was to be utilized for propaganda of nationalism and the exploiting of German heroes and the warlike spirit of German history. All opponents of the Nazi system and many who refused to be enthusiastic over the changes so abruptly introduced by Hitler were being eliminated from public life by drastic regulations. As many of the prisons were already filled with political offenders, mostly Communists and Socialists, concentration camps were opened in many parts of Germany where those who showed signs of resistance were gathered in large numbers. It was plain that not only the Jews were being deprived of their liberty but even members of the Center party, and those still agitating for parliamentary government were being arrested and often roughly handled by the police and the Nazi storm troops. The German newspapers were completely subordinated to the Nazi program, while foreign correspondents were strictly limited in their field. Some foreign publications were denied entry into Germany, the most remarkable instance being the Manchester *Guardian* which boldly voiced the protest of the British people. While it was reported that Vice-Chancellor Von Papen arrived in Rome April 9 for the Holy Week and had a special conference with the Papal Secretary of State, Cardinal Pacelli, and that Captain Goering was also in Rome conferring with Premier Mussolini, no definite announcement was made of the results of these conferences or of the real purpose of their visit to Rome. It was hinted that the Vatican, which had anticipated troubles on religious questions from the early announcements of the Nazi religious program, was satisfied that all difficulties could be avoided after hearing Von Papen. The tense situation in regard to the premiership of Prussia was settled when Von Papen withdrew in favor of Hitler's choice, Capt. Goering, who will act under Hitler, now himself Governor of Prussia. After their audiences with the Pope, both Von Papen and Goering were reticent as to the results of the interviews; but the former strenuously denied he had suggested a new Concordat instead of the present ones with Prussia, Bavaria, and Baden. According to the *New York Times*, the Pope refused to give his approval to plans for recasting the Center party on Nazi lines.

Signs of Moderation.—Throughout the campaign of unification Chancellor Hitler remained in the background, permitting Captain Goering almost unlimited initiative, which was frequently manifested with ruthlessness and disregard of public criticism. Goering's determination to use drastic measures to eliminate the Jews from German life continued to show itself in many forms. Recently it was defined that any person whose grand-parents were of Jewish blood were Jews and should be removed from their positions. Later it was announced that any German whose wife had Jewish blood would also be considered a Jew in the restrictions on professional and public offices. It was even reported that the Nazis advised that such Germans, to preserve their privileges, should divorce their wives. However, many outside forces seemed to be exerting strong influences on Hitler and his cabinet, which resulted in modifications of some laws and a general tone of moderation and willingness to make concessions. The severe law against Jewish lawyers, which originally limited the number to thirty-five, was changed so that all Jews, admitted to the Bar before 1914, and those admitted after who can show satisfactory War records and have no connection with the Communists, would be granted licenses to practise. The presence of Norman H. Davis during his visit to Berlin was supposed to have had a restraining influence. His mission to understand Germany's position and the problems which will be taken up in the World Economic Conference may have led Hitler to saner views, since the latter had admitted that his greatest economic problem was the private short-term and long-term indebtedness of Germany and the necessity of lessening tariff restrictions so as to speed up German export, which he hoped would be favorably readjusted at the conference. It was understood that Hitler would not come to Washington or send any of his important lieutenants. It was thought that Dr. Luther, the present Ambassador, would carry on the discussions with President Roosevelt.

Japanese Offensive.—Massed concentration of Chinese troops, which had for over a month resisted the enemy's assaults at the last great city of Lengchow, were finally routed by the Japanese troops under the command of Maj.-Gen. Hejiro Hattori and Gen. Yoshiaki Takata. The Chinese with their leader Gen. Chang Chen were reported to have retreated in great disorder and confusion. A Japanese war-office spokesman stated that this latest offensive was only to prevent the Chinese from rushing reinforcements to Lengchow and that they did not intend to carry their offensive into the Peiping-Tientsin area.

Lords Vote Soviet Embargo.—The enabling act by which the British Government may prohibit importation of all Soviet Russian goods into Great Britain was passed by the House of Lords on April 11, the day before that on which the British engineers were brought to trial in Moscow on the charge of sabotage and espionage. The British Government had the act passed as a measure whereby justice might be obtained from the Soviet au-

thorities. Viscount Hailsham, discussing the bill, contended that "Soviet courts are organs of the State power"; he pointed out that a decision would be rendered not on the guilt of the accused but on the issue of whether the interests of the State required that the accused be convicted and sentenced. The embargo, it was pointed out, would be employed only after diplomatic representations had failed and after it was shown conclusively that the British nationals had not received justice in the courts. The engineers were allowed to pick five Soviet attorneys from a panel of twelve. The indictment covered some seventy pages. Intense resentment against the British embargo was shown by the Soviet papers, and in England the papers were strong in denunciation of the Soviet actions. On April 12, at the beginning of the trial, W. H. MacDonald, one of the accused engineers, created a sensation when he pleaded guilty to all the charges, as did also the ten Russian technicians arrested with them. The other Englishmen pleaded not guilty. It was reported that MacDonald's confession had put the British Government in an awkward position, since it had strongly upheld that the Englishmen were innocent of the charges against them.

Secession Vote in Australia.—By a vote of two to one, the electors of West Australia expressed favor of the proposal to secede from the Australian Commonwealth. The referendum, held in connection with the State elections on April 8, presented two issues, that of withdrawal from the Commonwealth or that of demanding a convention of the States for the purpose of revising the Commonwealth Constitution. West Australia is the largest of the six States of the Commonwealth; its area of 976,000 square miles comprises one-third of the entire area of Australia and is as large as Western Europe. The inhabited portions are cut off from the more populous eastern cities by about 800 miles of wasteland. It has a population of about one-half million, that is, less than the population either of the cities of Sydney or Melbourne. The people of West Australia had only five members out of seventy-six in the Federal House of Representatives. They felt that their interests were neglected, and sacrificed to the interests of the industrial centers of the eastern States. West Australia, moreover, was regarded as the nearest to rehabilitation of all the States in the Commonwealth and had maintained the lowest rate of taxation. The vote favoring secession was interpreted more as a protest than a final decision. The Attorney General of the Commonwealth, in a decision given some time ago, stated that a vote on secession by any State was meaningless, as there was no legal procedure for such an act in the Constitution. It could not be made effective without the consent of the Federal Government and the other States. Prime Minister J. A. Lyons and the Federal Government protested against the issue of secession. It was advocated by the State Government of Sir James Mitchell, Premier. Nevertheless, in the State elections, the Premier representing the Nationalist and Country parties, was defeated by the Labor party, which opposed

secession. The Laborites secured a majority over all other parties.

Chaco Peace Plan.—On April 6, the Mendoza plan for peace which had been drafted by the Argentine and Chilean Foreign Ministers and supported by Brazil and Peru, was made public. The proposal was made up of the following four points: (1) Arbitration of all points in dispute; (2) immediate cessation of hostilities; (3) withdrawal of troops; (4) reduction of both armies to previous peace-time numbers. The replies of both Bolivia and Paraguay to the peace proposal were made public at the same time. Paraguay objected to fixing any zone for arbitration, since this would constitute a pre-judgment of the point at issue. It was further pointed out that complete evacuation of the disputed area by the Paraguayan troops would leave the Mennonite colony unprotected. It was suggested that the League of Nations should determine which of the two nations was the aggressor in the Chaco war. The Bolivian reply suggested that possession in 1810, and not any question of equity, should provide the basis of award and that the territory to be submitted should be the southeastern section of Chaco. It was proposed that the board of arbitration should consist of the chief justices of all South American Republics, who should act with the cooperation of neutrals in Washington. Pending negotiations for peace, the Bolivians objected to any withdrawal of troops from the present lines.

Irish Free State Senate.—Report had it that President De Valera was prepared to introduce a bill before the Dail for the reconstruction of the upper House. Part of the Fianna Fail policy of reorganization of the government has always been directed against the size, the authority, and the constitution of the Senate. The present bill, as contemplated, would do away with the election of twenty senators whose term expires in December, 1934. The number in the Senate, thus, would automatically be reduced to forty. By having the bill passed by the Dail at the present time, and rejected by the Senate, the necessary eighteen months could elapse before the Dail could again pass the bill and the Senate then would be unable to obstruct its application.

Does anyone realize the true power and aims of the Communists? Dorothy Day will tell of them in "The Diabolic Plot."

A corner of the depression will be lifted by Charles J. Gallagher in "The Little Sisters of the Poor" and lo! he finds prosperity.

Church music is the theme of eternal wrangling. Next week, in perfectly good humor, an article by A. M. Sullivan will ask the question, "Why Not Polyphonics?"

Just how futile is the attempt to root religion out of the hearts of Mexicans will be charmingly told by L. A. Guernsey in "The Mexicans Are Catholics."